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National Anti-Slavery Standard.

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Selections.

REIGN OF TERROR AT THE SOUTH.

ANOTHER EXPULSION FROM KENTUCKY.

From The Cincinnati Weekly Commercial, Feb. 2.

SOME of the persons lately expelled from Berea, Madison County, Kentucky, having manifested an intention of taking up their abodes in Bracken and Lewis Counties, strong demonstrations of displeasure have been exhibited by a portion of the inhabitants of those localities. The excitement has been growing more intense for a week or two past, and at last found its vent in meetings, the proceedings of which we annex:

"On Saturday, the 21st, a public meeting was held at Orangeburg, Mason County, where the following resolutions were passed:

"Whereas our fellow-citizens of the County of Madison have recently expelled therefrom the Rev. John G. Fee—a radical Abolitionist and zealous agent and emissary of the anti-slavery societies of the North—and many confederates in the dissemination of his principles, and the accomplishment of the illegal and dangerous purposes of his mission; be it, therefore,

"1. Resolved, That we approve of the action of the citizens of Madison County, rendered, as we believe, necessary and justifiable by a proper regard for the protection of their property, and the safety and security of their families.

"2. That no Abolitionist has a right to establish himself in the slaveholding community, and disseminate opinions and principles destructive of its tranquility and safety.

"3. That forbearance ought nor will not by us be extended to those persons who come hither with intent to, and who do actually, interfere with our rights of property or domestic institutions. Our own peace and the good of the slaves alike demand their expulsion.

"4. That Kentucky has never assailed, openly or covertly, the rights or institutions of the North, nor will she suffer, silently or unrepelled, any aggression upon those guaranteed to her, either by her own Constitution or that of the United States.

"5. That we desire and demand to be '*let alone*,' leaving our officious and philanthropic friends at the North and elsewhere to work out their personal and social 'salvation with fear and trembling.'

"6. That the Rev. James Davis (a co-worker with the Rev. John G. Fee, and one of those expelled from Madison) is, as we understand, now resident on Cabin Creek, in Lewis County, Ky, and has, as we are informed, recently received for circulation a large number of 'Helper's Compendium of the Impending Crisis of the South,' a book, in the estimation of this meeting, dangerous in its spirit and tendencies. Be it, therefore, further resolved, That his presence and residence among us are highly objectionable, and that he be and is hereby advised and requested to remove from Kentucky, and that Charles Dimmitt, John R. Bean, James Francis, Samuel Hord, James Hise, Garrett Bradley and Leonard Bean are hereby appointed a committee to inform Mr. Davis of the purpose and object of this meeting, and that he comply with said request within seven days next after the same is made him, or suffer the consequences of non-compliance therewith—duty, safety and the interest of the community compelling us, in the event of non-compliance, to resort to means alike painful to us and hazardous to him.

"7. In case Mr. Davis does not leave, that the committee herein before appointed call another public meeting to consider and determine what action shall be had in the premises.

"8. That these proceedings be signed by the President and Secretary and published in the Maysville papers."

Since the above meeting, the Rev. J. S. Davis has removed to Ohio.

MEETING IN BRACKEN COUNTY.

On Monday, the 23d inst., a meeting was held at Brooksville, Bracken County, the proceedings of which we give below:

"A meeting of the citizens of Bracken and Mason Counties, Kentucky, called for the purpose of devising means by which to expel John G. Fee, and others of like sentiments, from the State, was held at Bracken County, Ky., January 23d, 1860.

"On motion of John H. Boude, Col. W. Orr was elected President, and Gen. Samuel Worthington and Rudolph Black Vice-Presidents. Arthur Fox, James W. Armstrong and J. A Kackley were appointed Secretaries.

"On motion of Judge Jos. Doniphan, a committee of twelve was appointed to draft resolutions expressive of the sense of this meeting. The following persons were appointed as said committee: Dr. J. Taylor Bradford, Col. A. Bledsoe, W. P. Diltz, Dr. John Coburn, Judge Jos Doniphan, Isaac Reynolds, Henry Anderson, John E. French, A. J. Coburn, Robert Coleman, R. P. Dimmitt and Col. A. Soward.

"The committee through their chairman, Judge Jos. Doniphan, presented the following resolutions, which were unanimously adopted:

"Whereas John Gregg Fee and John G. Hanson, lately expelled from Madison County, Ky., are now in Bracken County, preparing to make it their home; and whereas both Fee and Hanson are enemies to the State, dangerous to the security of our lives and property, we, the citizens of Kentucky, deeming it our duty to protect our lives and property from enemies at home as well as abroad, do now solemnly declare the said John G. Fee and John G. Hanson must, by the 4th day of February next, leave this County and State.

"1. That we earnestly entreat them to do so without delay, but, in the event of their failure to do so by that time, they shall do so even should it require physical force to accomplish the end.

"2. That J. B Mallet, a school teacher in district No. 27, and Wyatt Robinson and G. R. Holman, must leave this County and State at the same time; and in the event of their failing or refusing, they shall be expelled by force; and that, for the purpose of carrying out these resolves, a committee of fifty of our citizens be appointed to notify the said Hanson, Fee, Mallett, Robinson and Holman, of the action of this meeting, and said committee be also empowered to give notice to any other persons of like character to leave the State and report the same to the meeting to be held in Germantown on the 6th day of February next.

"3. That Dr J. Taylor Bradford (chairman), Rudolph Black, W. H. Reynolds, Henderson Anderson, Jonathan Hedgecock, Col. A. Soward, W. Orr, sr., John W. Terhune, Washington Ward, Jesse Holton, John Taylor, J. W. Armstrong, James Booth, W. Winter, Marcus Ware E. W. Chinn, R. S. Thomas, John M. Walton, R. P. Dimmitt, Wm. Dougherty, J. A. Kackley, John M. Pearl, Robt. Coleman, David Brooks, Thurman Pollock, Jos. Doniphan, A. D. Moore, Riley Rout, D. R Cinville, J. H. Murry, sen., of Bracken, A. Kilgore, Gen. Samuel Worthington, J. E. French, Benj. Kirk, Chas. Gordon, Isaac Reynolds, Col. A. Bledsoe, James Y. Reynolds, Evan Lloyd, Dr. John A. Coburn, Jacob Slack, B. W. Woods, sr., Gen. Samuel Foreman, A. J. Coburn, C. A. Lyon, Samuel Frazee, A. Fox, R C. Lewis, John D. Lloyd, Thornton Norris, Thos. Worthington, J. W. Reynolds, J. G. Bacon and A. Hargot, of Mason, shall compose that committee.

"That said committee, in the event of said Fee, Hanson, Mallett, Robinson and Holman failing to remove, report the result to a meeting to be held in Germantown, Ky., on the 6th day of February next.

"4. That we deprecate the use of a church, known as the Free Church, by abolition preachers; and we will resist, by all possible means, the occupying said church by such incendiary persons.

"5. That the Secretaries be requested to prepare copies of the proceedings of this meeting, and furnish one each to the *Mountain Democrat, Richmond Messenger, Augusta Sentinel, Maysville Eagle* and *Maysville Express.*

"The meeting then adjourned.

"WM. ORR, President.

"ARTHUR FOX, JAMES W. ARMSTRONG, J. A. KACKLEY, Secretaries."

CITIZENS NOTIFIED TO LEAVE.

In accordance with the resolutions adopted at the Bracken County meeting, the above designated committee of fifty persons, representing the organized mob, proceeded, on Thursday, the 25th inst, to the work assigned them, and notified Fee, Hanson, Mallett, Holman, Robinson, Grigson and Griffin that they must be without the State on or by the 4th of February.

They assumed an astonishing amount of pomposity. Such was the power assumed by them that they passed through the toll-gate and informed the keeper that "this company paid no toll."

They first met in Germantown, and proceeded to the residence of Mr. John Humlong, and called for J. B. Mallett.

He came out within a few steps of the company, when the chairman, Dr. Bradford, called out in a stern voice, as follows: "Walk this way, Mr. Mallett; don't have any fears; we don't intend to hurt you." Mr. Mallett replied, "No, he expected not; he was in the company of gentlemen, he supposed." Dr. Bradford read the resolutions, and asked, "Do you intend to leave?" Mr. Mallett replied that he had said he intended to do so.

Mr. Mallett asked the privilege of making a few remarks, but was told that the mob had no time to listen. Mr. Humlong asked and was also denied this privilege. However, he made the inquiry, "What was this for?" They replied, for teaching incendiary sentiments. Mr. H. said he would say, to the contrary, the teaching had always been that of peace.

They then proceeded to G. G. Hanson's, and in the same pompous manner, notified his son to leave.

Mr. J. G. Hanson endeavored to get a hearing, but to no purpose.

In this mob were some of his relations.

They next called at Mr. Vincent Hamilton's, father-in-law of J. G. Fee. After reading to him the resolutions of the meeting, the chairman asked him if he intended to leave. He replied he had intended to do so, but not because he recognized in the meeting a right to have him leave. He asked the mob to pause a moment, but the chairman ordered them to proceed. He was previously told that he was smart enough to keep out of the hands of the law, and this was the only course to get him out. As one of the mob passed, Mr. Fee extended his hand and said:

"Do you approve of this action?"

"Yes, I do," was the reply.

"Well," said Mr. Fee, "we took vows together in the same Church. I expected different things of you."

The Church referred to was the Presbyterian Church, from which Mr. Fee withdrew.

In that mob were school-mates, parents of school-mates, and life long acquaintances.

From this they proceeded to the residence of Mr. John D. Gregg, where Mr. Holman was stopping, in feeble health, and notified him, without a show of authority from any previous meeting, ordering him, peremptorily, to be without the State by the 4th of February next.

CHARACTER OF THE EXPELLED.

J. G. Fee is a minister, and well known as being an earnest man, and esteemed by all who love and admire an honest man. J. G. Hanson is a citizen of Berea, from whence he had been driven, and was visiting at his father's. He had never been charged with crime, unless it was his *honesty!* C. E. Griffin is also a Berean, and is noted for his quiet, peaceable character. Mr. Grigson is a quiet, unpretending laborer, and has always been noted for his amiable disposition. He is a poor man, and this blow is felt severely by him and his family. He is driven from the land of his nativity, the scenes of his childhood, and all his friends.

Will the friends of the abused extend to him a helping hand?

G. R. Holman has formerly been employed as a school-teacher, but has not been engaged in teaching this winter, on account of poor health. He is a native of Ohio. J. B. Mallett has taught Locust Academy school for nearly three years. The school has the reputation of being one of the best in the country.

Notwithstanding the school closed most abruptly, he received a certificate of respect, signed by the patrons.

An enraged mob could not accuse, or sustain the accusation that he was even aggressive in his teachings upon the subject of slavery. Scholars who had attended the school six months, say they never heard the subject mentioned in the school. Yet he has ever acknowledged himself in the social circle to be an anti-slavery man. He is a native of New York State.

Both Holman and Mallett were educated in Grand River Institute, Austinburg, Ohio.

CHARACTER OF THE NEIGHBORHOOD KNOWN AS THE "ABOLITION DISTRICT."

The people have for years sustained the reputation of being among the most honest and reliable men in the State. A prominent citizen and slaveholder said, "would to God all Kentucky was like that neighborhood."

DEPARTURE OF THE EXILES.

A portion of the exiles left their homes on Saturday morning, but accidentally were too late for the packet, and came to Smith's Landing. Capt. Smith received them to his house with the true spirit of hospitality, while his daughter made the first hours of exile pleasant with her unsurpassed music.

Legal advice was taken, prior to their leaving their homes, as to the best course to be pursued. It was found that they could only remain by resisting the mob, and this was not deemed advisable. It was therefore decided to withdraw quietly.

At Felicity, on Sunday night, a part of the exiles were present at a large meeting held in the M. E. Church.

The names of those who arrived here Monday night are as follows:

C. E. Griffin and lady; Rev. John G. Fee; J. G. Hanson; G. R. Holman; J. B. Mallett and Oliver Grigson.

STATEMENT OF MR. MALLETT.

Saturday, the 21st January, having some business at Maysville, I proceeded to that place by the morning omnibus from Germantown. On my way, Mr. Wm. Hixon remarked to me that, when at Maysville, "they would take my case in hand and set me across the Ohio river." Mr. H. had known me as an occasional correspondent of the *Gazette*, and was not in the least ignorant of the fact that I held Republican principles. I replied to his remarks, that I felt like C. M. Clay. He never had any fears while in the company of brave men. Kentuckians had long been noted for their bravery.

Returning to Germantown about five o'clock in the evening, I waited, in company with Mr. L. D. Gregg and William Humlong, for the mail. While waiting, I noticed considerable stir, and, although I had been often told and even received a written notice that I would be mobbed, yet I paid no attention to the threats, and had not the least fear of violence.

My respect for the people of Germantown led me to spurn the idea of violence at their hands. The village is incorporated, and contains three church edifices. Among a Christian people, I supposed the heathen practice of mobbing had long since been abolished. The sequel shows the contrary. It was nearly dark when we left the post-office.

In company with Messrs. Gregg and Humlong, I had proceeded only a short distance when, as I was about to cross a street, Ostrando Lloyd, stepping up behind me unnoticed, threw his arms about me, and together we came to the ground. I rid myself of him, but a dozen others were upon me in an instant, and revolvers, pistols and knives were to be seen on every side. Messrs. Humlong and Gregg did all in their power to render assistance, but they were held or pushed back. They applied to the civil authorities, but to no purpose. Every one knows that when mob law prevails, civil authorities are powerpowerless.

They carried me several rods to a dark alley, and started down this. Here they paused, and I put the question, What is this for? The reply was, "For your d—d villainous sentiments." Here the plan was changed, and I was taken into the street. Previous to this, my person had been carefully searched, and no weapons found.

They now commenced taking off my clothes in a very rough manner, and I was soon partially nude. Here I again, with all the force I could command, put the question, What is this for? I had repeated the question several times, but to no purpose. The answer now was, "For your d—d Abolition sentiments." In a clear, distinct voice, I said, "Show me the man who can say I have approached him or endeavored to force my sentiments upon him. If he is here, let him speak." Silence, for once, reigned in the mob. The man was not to be found.

Cries of "hang him!" "shoot him!" were interspersed throughout the exercises. An iron vessel containing nearly a gallon of tar was brought, which I judged from the appearance to be nearly, or quite, boiling hot. Some one here asked the question:

"Did you not say that you could drive the Germantown military company with four men?"

I replied, "No, it is a lie, and whoever tells it tells a lie."

W. H. Worthington, a very efficient member of the mob, began to relent, and was in favor of giving me a chance to run the gauntlet, if I would promise to leave the State in fifteen days, &c.

I told them I could make no promises. Elijah Savage and Dr. Holton here came into the mob at my call, and endeavored to reason with them. Wm. Herod also came; and did good service. Dr. John A. Coburn now came in, and asked, as he was a gray-haired man, that they should listen to him. He said: "Boys, spare our town from the disgrace of a mob. Next Monday the gray-haired men will meet at Brooksville to consider this matter. I will venture to say if the old men request this man to leave, he will do so." He made several other remarks, and the wild fury of the mob seemed to abate for the moment. Dr. Holton and Mr. Blackburn gathered my clothes about me, and commenced moving me out of the crowd.

We had proceeded but a short distance when the mob came running and screaming. Dr. Coburn succeeded in restraining them to some extent, they passed him and came on. Mr. Herod stepped between me and the mob, and said with great firmness, "Who touches Mallet comes over me." Dr. Holton, John Blackburn, and Wm. Herod, attended me to my boarding place, and to them, in connection with Dr. Coburn and Mr. Savage, is deservedly attributed the honor of taking me from the hands of the mob. They displayed remarkable courage, and no doubt saved my life.

The mob acknowledged their number to have been 62, but it is generally supposed that the number, including those who aided and abetted, was 80 or more. The men were highly excited with whiskey, and are rather to be pitied than condemned.

MORE BANISHMENTS FROM VIRGINIA.

From The Evening Post, Jan. 24.

IN the latter part of the year 1858, a gentleman residing in Jersey City, named Mr. W. J. Dodd, entered into an arrangement with some gentlemen living in and near Kingstree, in the Williamsburg District, South Carolina, to take charge of a school in that vicinity, for the term of one year.

Here he continued satisfactorily and efficiently performing his duties, and attending to his own business, without a thought of harming or being harmed by any of his neighbors, until shortly after the John Brown foray, when the first muttering of a coming tempest reached his ears. A Mr. Hamilton had lived in the same place for one year previous to Mr. Dodd's arrival. A suspicion was awakened that they were both Northern Abolitionists, and the Palmetto State was in an uproar. The following letter was received by Mr. Dodd from a Vigilance Committee composed of twenty-five residents of the District. We give it *verbatim et literatim:*

"Dod: Permit a few silent citizens to impart to you some good advice, which you would do well to follow. You have read, no doubt, the very startling news of the insurrection in Virginia—and now, my good friend, you know that has been discovered to be the work of abolitionism. You are aware, also, that it was said by the leading men engaged in this outrageous affair, that they expected aid from South Carolina. We have reason to believe, and do believe, that you are one of the treacherous scoundrels who have been sent here for the purpose of exciting our slaves to rebellion and insurrection. We do further say that you do not walk unsuspicioned; all eyes are upon you. It would be wise in you to leave immediately, for be assured if you are detected you will receive what you richly merit, viz: a coat of tar and feathers and a riding on a rail, and perhaps a cowhiding.

"We repeat that it would be the promptings of wisdom for you to leave, for in reality you are watched as a hen watches a hawk, and justly so too. You are regarded by many as a suspicious being, whom the sooner chastised the better.

"This information we give voluntarily. Perhaps ere many weeks shall roll round, you will thank us for having imparted this piece of news to you, and your friend Hamilton is also eyed. Take warning in time and travel, else the old adage, that 'the necessity is the mother of operations,' will come vividly before you.

"Yours, &c., MANY CITIZENS."

Mr. Dodd was somewhat startled at first, but coolly pocketed the letter, not deeming such a voice from the "silent citizens" about him wholly entitled to regard, however amenable the composition might be to literary criticism, and went about his daily business as aforetime.

But the "silent citizens" determined to be heard. Mr. Dodd was considered to be in league with John Brown, and his not going about anxiously to prove his innocence in advance of a public accusation, was of course deemed full proof of his guilt, and a public meeting was got up for the purpose of ridding the community of the two Northern Abolitionists who had for some time been teaching school at the Boggy Swamp, Williamsburg District. The meeting was held, and the following resolution was unanimously adopted:

Resolved, That a committee of twelve be appointed to proceed forthwith to the whereabouts of said Dodd and Hamilton, and give them notice that they will have until Saturday, the 26th, to leave the District.

Another meeting was held in the Court-house at Kingstree on the 26th inst., to hear the report of a committee of twelve, and another resolution passed, providing that, "if said gentlemen do not quietly leave pursuant to notice by that time, that then such measures of a coercive character will be adopted as, in the opinion of said meeting, may be necessary to put them off by force."

In the meantime, Mr. Dodd and Mr. Hamilton continued to teach school, having committed no act whatever which should provoke or could justify suspicion. The feeling, however, against these two unoffending citizens increased, and another meeting was called, at which a long string of resolutions was reported and adopted. The latter part of the last resolution was as follows:

Resolved, That this meeting will adopt no further hostile or coercive measures for the removal of W. J. Dodd and R. A. P. Hamilton, at present, but that, out of respect for the persons in whose employ they have been, they be permitted to remain until their respective terms of employment are terminated, viz., Hamilton's on the 1st day of December, proximo, and Dodd's on the 15th of said month, at which time they *shall leave the District*, even at the risk of battle.

The whole Williamsburg District of South Carolina being thus in an uproar, and "civil war" and "battle" talked of, Mr. Dodd became disgusted and came home (Mr. Hamilton taking the same course), not, however, until he was quite ready, choosing his own time, and without suffering violence, like many less fortunate Northerners.

Before the gentlemen left South Carolina, several communications appeared in *The Charleston Mercury*, signed by the most respectable men in Kingstree and its neighborhood, totally exculpating Mr. Dodd from all charges made against him. Mr. Dodd and Mr. Hamilton have come to the conclusion to remain in Jersey City, where they now are.

A Cincinnati paper, called *The World We Live In*, has been excluded from Nashville, Tenn., by the postmaster of that city, on account of alleged abolition opinions. Fifty copies were the other day sent back to the office of publication.

A ROCHESTER DEMOCRAT EXPELLED.

Mr. C. V. N. Mills, a travelling agent for Messrs. J. O. Bloss & Co., proprietors of the American Nurseries in Rochester, N. Y, thus relates his experiences in Virginia, where, although a firm Democrat, he was accused of abolitionism, and put to great inconveniences in various ways. The letter appears in *The Rochester Express* of Jan. 21st:

"HANCOCK COUNTY, Va., Jan. 13, 1860.

"FRIEND ——: * * * * * You have probably read or heard of my exit from Kanawha Valley, Va., as I find an account of it in pretty general circulation in newspapers both North and South. With many others from the North, my business at Kanawha was to deliver fruit and ornamental trees, for which I had taken orders last summer—nothing else. As you are aware, I have always advocated Democratic principles; and to suffer such treatment as I have from members of my own party is a little more than a conscientious Democrat like myself can easily bear. At one place I was allowed two and one-half days to commence and finish my business. At another place I was permitted only to stay over night, and then compelled to leave.

"A man from Ohio, who was engaged in the same business, was escorted to the Ohio River by a committee of three F. F. V's, for saying John Brown was a great, good and courageous man.

"My letters were opened, and those I mailed to J. O. Bloss & Co. and my wife were not allowed to leave the State. But from accounts of the treatment of other Northern men, I have no reason to complain of my own. Over in the border county of Hancock, Va., the papers not advocating Southern principles are not allowed to be distributed in the post-office. But the majority of the people here are of the Republican stripe. There are but two slaves in this county, and but seventeen in the adjoining county—Brook.

"Respectfully yours, &c. C. V. N. MILLS."

THE PERSECUTION IN NORTH CAROLINA.

GUILFORD COUNTY, N. C., Jan. 13, 1850.

AT present we are circumstanced something like the children of Israel, when they started for the land of promise, pursued by Pharaoh and his host, with the Red Sea before them, and mountains on either hand. Still we hope to see the salvation of the Lord, relying on the arm of Jehovah for protection.

I suppose ere this you have seen some account of Rev. D. Worth's arrest and commitment to prison in Greensboro, Guilford Co., N. C., charged with circulating incendiary books, etc., principally the "Impending Crisis," by Helper, which seems to be attracting more attention at present than all other books put together.

Brother Worth was arrested on the 23d of last month, and had a preliminary trial before three magistrates, on the 24th, which resulted in his commitment to prison to await a further decision at the spring term of the Superior Court. There was great excitement during his trial; three lawyers appeared in behalf of the State; the prisoner pleaded his own cause in an able manner, his enemies themselves being judges. Since then, there have been five other arrests of citizens of this county for circulating "Helper," most of them under heavy bonds, but all admitted to bail except the first. The nature of the bonds required of him was considered unreasonable. The first was a bond of $5,000 for his appearance at the spring term, which was complied with. The other was $5,000 also, requiring him not to preach at all. This is not complied with yet. Not content with the above, he was arrested again in prison, and brought out yesterday before Judge Dick, and bound in the sum of $5 000 to appear at the spring term in Randolph County, in March. His enemies seem determined to push the law to the furthest extremity, but the old veteran has been happy beyond description, and filled with joy unspeakable. * *

His keepers observe the strictest vigilance, not allowing even his wife to speak a word to him without witnesses present, nor suffer him to write a word to any person only what passes under their inspection. They made an attempt yesterday, during his trial, to deprive him of the means of writing at all, but finally concluded to let him have two or three sheets of paper at a time by his giving an account to the sheriff what disposition he made of it. One object seems to be to cut off all correspondence with friends, and indeed all the friends of liberty here must suffer likewise. They say that it is against the law to say slavery is wrong, and they have pronounced the woe; the decree has gone forth against all such offenders. I trust and believe there is a remnant who will trust and fear God more than man, even in this land of intolerance and usurpation, and I hope that all who love the Lord Jesus Christ in sincerity will remember us at the throne of grace, that we may be able to withstand all the fiery darts of the wicked, also that our aged minister may be delivered from wicked and unreasonable men.

MORE CHIVALRY.

From The Evening Post.

THE instances of gross and tyrannical injustice perpetrated in the Southern States against those who are known or suspected to fail of sympathy with the prevailing ideas respecting slavery have become so common that the papers have almost ceased to record them in detail. A recent case, however, exhibits, like that of Crangale at Savannah, such cool contempt of moral and legal obligation, and, moreover, such a ridiculous disproportion between the alleged offence and the penalty inflicted, that we are tempted to make it public.

Not long since, Mademoiselle Favarger, an accomplished French lady, the daughter of a Protestant clergyman at Paris, was engaged in this city as a teacher of French in the "Old Dominion Female Institute" at Richmond, Virginia. Here she continued to discharge her duties under an unconditional engagement for a year, with a like engagement for a second year, on the sole condition that she should be found competent, until the latter part of November last, just before the execution of John Brown. Miss Favarger seldom saw any papers, took no interest in politics, and never in any way broached the subject then uppermost at Richmond. Not speaking English perfectly, she failed to appreciate the absorbing interest which was concentrated upon the affair at Harper's Ferry. But luckily or unluckily she was a woman, and had a woman's heart, and was so unfortunate as not to understand that she was where she was expected to deny her natural emotions and pretend to be what she was not. Accordingly, when, a day or two before the memorable second of December, one of her zealous pupils said to her, "Mademoiselle, Old Brown is going to be hung on Friday, aren't you glad?" she replied, "No, my dear, I am not glad; I pity poor Brown, for I think he thought he was doing right."

That was all; but it was enough. Instantly the young spies flew to headquarters and denounced the traitor. There was no hesitation, no pity. Engagements made with a woman who could utter such atrocious sentiments when directly interrogated were only made to be broken Mademoiselle Favarger, who never dreamed of the torch she had applied to the proud fabric of Virginia's prosperity, was astonished when she was informed of her sin and its consequences. But remonstrance was vain, and she returned to New York with the following certificate from the principal of the school:

"RICHMOND, Va., December 2, 1859.

"This is to certify that Md'lle Sophie Favarger has been employed in my school as teacher of French. I regard her eminently qualified to teach her native tongue. She gave, so far as I am aware, entire satisfaction (in her teaching) to the patrons of the school. She has been dismissed from the school simply on account of the anti-slavery sentiments she publicly expressed before the school.

"T. L. GALLEHER,

"Principal Old Dominion F. Institute,

"Richmond, Va."

It may be added that Md'lle Favarger never taught nor appeared "before the school," but received her classes at her own quarters.

WHIPPING A PREACHER.

From Zion's Herald.

THE *Christian Luminary*, Cincinnati, January 12, publishes an account, in three columns, of the whipping of Solomon M'Kinney. Mr. M'Kinney left Bloomfield, Iowa, last April, for Texas. He is about sixty years old, and has been a preacher thirty years. He is a Kentuckian, a Democrat, and understands slavery to be authorized by the Bible. While living in Texas, he boarded with Thomas Smith, a slaveholder, of Dallas Co., Texas, who was also a member of the Church. Having been requested by T. Smith to preach on the relative duties of master and slave, Bro. M'Kinney did so, and reflected severely on the inhuman treatment servants sometimes receive. This resulted in the calling of a meeting, which, after having determined to "mobilize" all preachers of Mr. M'Kinney's type, appointed a committee to whip Mr. M'Kinney and a companion of his, both having previously been lodged in jail. Mrs. M'Kinney wanted to enter the jail with her husband, but was forced back by the mob, and compelled to await the result outside of the town. After dark, seven men came and opened the jail, and took the prisoners out; then, after divesting them of all their clothing, except shirt and pantaloons, they bound their wrists firmly with cords, and one held the cords while a second took a cowhide and administered ten lashes, then another and another, till they had administered seventy lashes. The other, Wm. Blouns, was next taken into hand and served in the same way, only in his case the dose was doubled. He received one hundred and forty lashes. The shirts of both were cut into ribbons by the rawhide. They were then unbound and left to seek their company. Bruised, mangled and bleeding, these wretched men staggered to the place where Mrs. M'Kinney was waiting for them. Their backs were one mass of clotted blood and gore, and bruised and mangled flesh.

"IRREPRESSIBLE"—Rev. Mr. Green, an aged minister of the M. E. Church in Kanawha Co., Virginia, has been arrested and held to trial "for uttering seditious sentiments," subject to we know not what penalty. The testimony against him is ludicrous. The Kanawha *Republican* gives this account of the matter:

"A man by the name of Hughes testified that as he was about twenty yards from the road where Father Green was riding by alone, he heard him muttering to himself these words: 'That the slaves must and ought to be free, and that he would walk up to his knees in blood to free them.' Father Green says that he sometimes talks to himself when alone, and sometimes prays as he rides along; he can't tell what he was talking about, or whether he was muttering anything when Hughes may have seen him; but one thing he knows, that nothing can be more foreign or abhorrent to his feelings and sentiments than the idea conveyed by the words imputed to him. This Hughes, we learn from respectable gentlemen, is a sorry creature."

The Pittsburg *Advocate* says: Father Green is about 70 years of age, and has been for many years a faithful pioneer preacher.

MORE EXPULSIONS FROM THE SOUTH—THE EFFECT OF GUANO.—*The Carlisle* (Pa.) *Herald* says: Many of our readers are aware that several families, formerly living in the lower part of the county, have recently purchased land in one of the counties of Virginia, where they have settled in the peaceful prosecution of their business. One of these men, Mr. Jacob Dorsheimer, from Mechanicsburg, a few weeks ago was hauling home a load of guano; while driving along, one of the barrels was stove in the wagon, and a portion of the guano was strewn along the road. This was seen by some pudding-head, who wisely imagined, from its dark color, that it was powder, and immediately gave the alarm that Dorsheimer was hauling home powder, with the design of furnishing the slaves with ammunition for an insurrection. A Committee waited on Mr. Dorsheimer, who offered his explanations and showed them the guano. The Committee, after examination, reported that it looked like guano; it smelt like guano; it tasted like guano, and that, in short, it was guano, and exculpated Mr. Dorsheimer from any insurrectionary design. Notwithstanding, the report spread, and finally a meeting was held, and notice given to Dorsheimer and all the Cumberland County men to leave the State in twelve days. Mr. D. has already returned to Mechanicsburg. Whether or not the others will be permitted to remain is uncertain.

BARNEY WILLIAMS WARNED TO LEAVE THE SOUTH.

THE *Southern Confederacy*, published at Atlanta, Ga., tells a long story of two young men, Messrs. J. N. and E. P. Williams, who incurred strong suspicion by associating with a clerk who had been retailing Abolition sentiments in that place, and who, to crown his infamy, drank a toast in honor of Osawatomie Brown, in response to which his companions tipped their glasses. The young men purged themselves of treason under oath, denying this story *in toto*. But the point of the whole article in the *Southern Confederacy*, like the material part of a lady's letter, is contained in the postscript, which is as follows:

"Since writing the foregoing, certain facts have come into our possession relative to the political conduct of Mr. Barney Williams, that is of such a character that we advise him, for his own safety, to leave the city. If he does not we shall be compelled to recur to this unpleasant matter again."

THE DUTY OF THE UNITED KINGDOM TOWARDS THE SLAVES OF THE UNITED STATES.

LETTER BY THE REV. SAMUEL J. MAY.

THE following letter, in answer to an Address from a District Association, has been lately received. It seemed to several persons who read it so purely anti-slavery in spirit, and so well fitted to rouse up the zeal which is but too ready to fold itself to sleep on the consciousness of past well-doing, that permission was obtained from the Committee of the Society to which it was addressed to publish it in its present form for general circulation. It is hoped that it may aid in diffusing a warmer and deeper compassion for our suffering brethren in bonds, and in warding off that deplorable evil which Mr. MAY affirms is threatening us, complicity with American slavery, through the influence of the growers and dealers in the staple product of the slave States—cotton. God grant that our ears may not become deaf to the cries of the oppressed and enslaved in any land, nor our hearts hardened against their sufferings and wrongs, because we have large and fruitful intercourse of necessary business with the doers of injustice and unrighteousness.

Whatever may be the case with a few tainted by Southern contact, or with more, crying, "We have done our work, it is peace: let us slumber and forget our days of iniquity!"—whatever may be the case with even an increasing minority in this country who, from various motives, lift up no voice for the colored race, nay, are ready to deem them an inferior species, created for bondage and enforced labor—the great heart of this people of England is not turned away from their groaning brethren. They wait but for means and opportunities of showing their sympathy and rendering their aid. They know that cotton is necessary to their magnificent manufactures; that the great supply, at present, is of slave-grown cotton; that for a time that supply must continue to come to them covered and stained with groans, and stripes, and blood; but they are turning eager eyes to Africa, to India, to Australia, where there is abundance of soil fitted for the cultivation of cotton of the finest quality, which only needs the wise and prudent application of labor and capital to produce more than enough for all the demands of our machinery, untainted, unpolluted, free from all influences deteriorating our morals, and rendering the higher law of God a dead letter. Men, at once traders and conscientious, are spending time, thought, energy and money to increase the production of free-labor cotton; they look forward with philanthropic rejoicing to the time, not far distant they hope, when another and effectual arm shall thus be upraised against the monster iniquity, and shall crush it, with slowly descending energy, as the steam-hammer crushes the glowing mass of iron and prepares it for human uses.*

A passage from the Address to Mr. MAY will show what gave rise to his admirable letter. "We remember your life-long compassion for the slave; your continued and indignant protest against his wrongs; your fearless advocacy of his rights, from the time that you first occupied your pulpit until now; your casting in your lot with those who, under obloquy, persecution and loss, for a quarter of a century have nobly stood undaunted, battling for liberty, trusting in Him who enlarges their hearts, nerves their arms, and inspires their tongues with living eloquence. Accept, then, dear sir, for yourself, our respect and love, and our hope that you may be permitted to return in safety and renewed health to your family and church; for your ministerial labors, our prayer that upon them the dew of God's blessing may descend; for the great and holy cause of the abolition of slavery in the United States, our fervent wishes for its success, until they who have labored and borne the heat of the day may be enabled to say, 'Lord, now lettest thou thy servant depart in peace.'" EDWIN CHAPMAN.

Durdham Down, Bristol, Eng., Jan., 1860.

SYRACUSE, Dec. 10th, 1859.

To the Western Unitarian Christian Union.

REV. AND DEAR BRETHREN: I was extremely gratified by the unexpected receipt of your letter of October 19, from Moreton Hampstead. It came to me the day before I sailed from Liverpool and found me too busy to write you the reply which welled up from the bottom of my heart.

I hoped on our passage across the Atlantic to prepare an answer that should be mailed at Halifax. But the winds were ahead, the sea was rough, and I was too uncomfortable to do anything but walk upon deck, or lie down in the saloon or in my state-room.

On reaching home, I was not only overwhelmed by the returning tide of parochial cares, but pressed upon heavily by the storm of excitement driving over our whole country from Harper's Ferry. So that I have not until now found an hour that I could give to you, and to other friends in England, to whom I am indebted.

Your very kind letter begins with grateful allusions to the natural beauties by which you were surrounded at Moreton Hampstead. It is my happiness, also, to live in a very picturesque part of our country. But just at this moment the whole surface of the earth is covered by snow six or eight inches deep. As far as my sight extends hills and valleys are alike dazzlingly white, and the trees are patched and their limbs lined with snow. On the whole the scene is cheerless, and such is now the aspect of my country.

Our great natural advantages; our widely-extended territory, comprising every variety of soil and climate; our numerous lakes and rivers, making easy the communication of all parts of our country with each other; our freedom from public debt; our light taxation; our distance from the Continent of Europe; our free political and religious institutions; all these inestimable blessings are overshadowed by one gigantic evil—*slavery.* And we have come to find that its branches are so widely spread that it drops its poison upon every part of these United States, and yet has struck its roots so deeply, and entwined them so closely around the foundations of our Union, that they cannot be extirpated without overturning our Republic. And that catastrophe would not bring back peace and good fellowship. Far otherwise; the cause of our dissolution would continue to be the cause of perpetual discords and conflicts. So that it is now obvious that we are to have war so long as slavery exists.

For the perpetuation of this "sum of all villanies" our Churches and ministers of religion are mainly responsible. As Dr. Albert Barnes has said, "There is no power in our country out of the Churches that could sustain slavery a day if it were not sustained in the Churches." Some apology may be made for those religious persons and ministers who have been born and brought up in the midst of slavery. They were educated to regard slaves as an inferior, subjugated race, intended by the Creator to be what they are, a higher kind of domesticated brutes. But the only reason why the Churches and ministers of the non-slaveholding States have tolerated, excused, and at length defended, this self-evident and tremendous wrong has been that they might, by their acquiescence, conciliate the members of their several sects in the slaveholding States, and thereby extend and secure their ecclesiastical domains. The Methodists, Baptists, Episcopalians, Roman Catholics and Presbyterians, are especially guilty of this great sin, because they possess seven-eighths of the Churches in the Southern States. But all denominations excepting the Scotch Covenanters, Free-Will Baptists and Seventh-Day Baptists, are more or less implicated in the support of slavery. If Unitarians are less so than others, I fear that it is because there are so few of our denomination at the South.

This terrible fact may indicate to you, brethren, in what way you, and the Christians of all denominations in Great Britain and Ireland, may assist to overthrow this system of iniquity, which is a reproach to all Christendom. Let the Methodists, Baptists, Episcopalians, Roman Catholics, Presbyterians, Unitarians, Quakers, and all other sects in England, Scotland and Ireland, remonstrate with their affiliated sects in these United States, and reiterate their remonstrances so long as the Christians of America continue to sustain or countenance a system under the operation of which every commandment in the Decalog

teeth have been set on edge. The people of the North have believed the "gilded falsehoods of the Declaration of Independence," and rejected the "peculiar institution" which God established through Shem, Ham and Japhet, going after the strange gods, "Liberty, Equality, Fraternity." The result is the fearful and discouraging state of things we now see.

After elaborating, in "a sea of words," the great theological, metaphysical and political phenomena of the heavens above, and the earth beneath, the venerable, aged and ancient oracle sums up the whole matter as follows:

"Without a miracle, I see not but that slaves will yet be called for in New England, and by New England men—slaves having the attributes, if not the name of slaves, and possibly in worse conditions than we now complain of in reference to the South. Why not, if our present government should last another eighty years? For Yankees will not perform the menial work of life. They are above it now. The imported free servants of Ireland and other countries will soon be infected with Yankee independence, and have the means of living, above servile work, on their own freeho ds! Then who will be our servants? Shall we have Coolies or Africans to hew our wood and draw our water? And what form of government shall be over them but that which is adapted to their comparative rudeness and imbecility, and conservative of the general system? The children and grandchildren of our present Abolitionists may yet be the first to institute a harder serfdom than has yet been known, unless, indeed, they should themselves be compelled to sell themselves for bread, and suffer the proper chastisement of their fathers' sins for their rebellion against the government of God."

Had not the previous eccentricities and fanaticisms of Dr. Lord prepared the public to be surprised at no emanations of his pen or brain, who would hesitate to pronounce such stuff as this the delirous utterings of a hopeless insanity, or the inane mutterings of a more hopeless dotage? "A miracle" required to save the industrious, self-reliant sons of the Puritans of New England from relapsing into the slothful indolence or helpless dependence of slavery! "Yankees will not perform the menial work of life!" Yankees be "compelled to sell themselves for bread!" And this is said by a man who has lived all his life among Yankees! Whoever knew a Yankee who was not able and willing to perform all "the menial work" which Yankee necessities require? Whoever knew a Yankee who could not raise all the bread he needed on the bleakest rock ever warmed by the sun, or cooled by the North wind? Read the paragraph again, line by line, and say if it is possible that a sane native of New England can entertain the sentiments above expressed.

The truth is, President Lord *is* an insane man, and has been for years. Instead of being at the head of Dartmouth College, disciplining the young men who are there being educated, he should, years ago, have been committed to an institution where vagaries such as his find a more congenial reception. That he should be continued in the position he now occupies is cruel towards him, a crime against both the founders and patrons of the College, and a reproach to the State. We have no feeling but of kindness and compassion for President Lord. But that feeling does not require that a man religiously and intellectually relapsed into lunacy should be allowed to speak in the name of the scholarship and religion of New Hampshire. This has been endured long enough. Those who have sons to educate have been patient long enough. And, for one, we give notice to the Trustees and all concerned that one press will not be silent longer. The institution which persists in keeping such a man, holding and promulgating such sentiments and vaticinations as the above, does not and cannot deserve the confidence of the friends of education, or the patronage of a Protestant republican people.

THE PRISONERS AT CHARLESTOWN.

DEATH SENTENCE OF STEVENS AND HAZLETT.

Correspondence of The Baltimore Sun.

CHARLESTOWN, Tuesday, Feb. 14, 1860.

THE Court-room was crowded yesterday morning to hear the sentence of the law passed upon Hazlett and Stevens. Some time was occupied by counsel in presenting bills of exception in the case of Hazlett, and it was 12 o'clock before Stevens was brought into the Court-house. The prisoners were brought into court by the sheriff, jailer and a guard of twenty men of the "Jefferson Guards." Both prisoners wore an unconcerned air, and seemed utterly unterrified at the awful position in which they have placed themselves.

The clerk having asked the prisoners if they had anything to say why sentence should not be passed upon them, both responded that they had.

STEVENS then said: "May it please the Court, I have a few words to say. Some of the testimony given against me was untrue. One of the witnesses stated that I said, 'Let us kill the —— of —— and burn the town.' To those who know me it is useless to make a denial of this charge, but I deny here, before God and man, ever having made such a proposition. I wish to say I am entirely satisfied with the conduct of my counsel, Mr. Sennott. I think he did all in his power in my behalf. I desire also to return my thanks to the officers who have had charge of me, for their universal kind treatment, and to my physician for the services rendered me whilst suffering from my wounds. When I think of my brothers slaughtered and sisters outraged, my conscience does not reprove me for my actions. I shall meet my fate manfully."

[This reference is understood to be to the treatment of his *Northern* brethren and sisters during the Kansas broils.]

HAZLETT then spoke as follows: "I have a few words to say. I am innocent of the charge on which I have been convicted. I deny ever having committed murder, or ever having contemplated murder, or ever having associated with any one with such intentions. Some of the witnesses here have sworn to things which I deny, and which were positively false. For instance, in reference to my beard; I have never in my life, until my imprisonment in jail, allowed my beard to go more than three weeks without shaving, and all testimony, therefore, as to the length of my beard is false. Again, Mr. Copeland testified that I was sitting on a stool when he entered the cell at Carlisle; this I deny; I was sitting on a blanket, back against the wall, and another man was on the stool. Copeland also said there were only two men in the cell; this is false, as there were four other white men in the cell with me, and we comprised all the white prisoners in the jail. Others of the witnesses made false statements, but I forgive them all. I have been treated kindly since my confinement—much better than I had expected—and I must say I think much better of Virginia. I wish also to return my thanks to the counsel who have so ably defended me; they have done more in my behalf than Northern counsel could possibly have done. I repeat, I am innocent of murder, but I am prepared to meet my fate."

The prisoners having concluded, Judge KINNEY then proceeded to read the following sentence, during which he was much affected, and at times could with difficulty give utterance to the sentence:

"Aaron D. Stevens, you have been indicted and tried by a jury of the country, and, after being defended with zeal and ability by counsel of your own choice, from your own section of our common country, you have been found guilty of advising and conspiring with slaves to rebel and make insurrection; and for conspiring with John Brown and others to rebel and make insurrection.

"And you, Albert Hazlett, have also been indicted by a jury of the country, and found guilty of murder in the first degree, in wilfully, deliberately, feloniously and of malice aforethought, killing and murdering George W. Turner, Fountain Beckham and others, and you have also been defended by counsel of this county, assigned to you, at your request, by the Court, with an ability seldom equalled, and with a zeal and attention to every point in your case, whether of law or fact, that could not have been surpassed had they been defending a citizen of their own county.

"You have been prosecuted with great ability by the counsel representing the Commonwealth, and with an interest the magnitude of the charges required, yet in a manner the most fastidious could not except to.

"The painful duty is devolved upon me to announce thus publicly the penalty the law affixes to the crime whereof you are now found guilty.

"When I look upon your comparative youth, your genteel appearance, and consider the mental agonies you must have endured during these protracted trials, I cannot help pitying you; and could wish, if the honor and dignity of Virginia, the security of her citizens and their property would authorize it, the law imposed a less penalty than death.

"The crimes in which you participated, and which were so tragical in their incipient steps, if carried to the extent contemplated by you and your accomplices and associates in arms, for horror and fraternal perfidy would have had no parallel in modern civilization since the massacre of St. Bartholomew's eve.

"But I will not attempt to harrow your feelings by a rehearsal of the scenes at Harper's Ferry in October last: this is now a part of the history of our common country, and will, I hope, for years to come, constitute its darkest page.

"I prefer diverting your attention to your awful situation, for I declare to you that I believe you ought not to indulge in any hopes of pardon or commutation of your punishment, or of the suspension of its execution (unless there is some error in the proceedings of the Court, or in its opinions, and there is none, I think), and to urge you to devote the few days remaining to you in preparing to meet that Judge before whom you and I, your jurors and counsel, and all, must appear to render an account of the deeds done in the body.

"You who have been raised in the Christian world must have learned that there is a gracious Redeemer, who invites all, even the greatest criminals, to believe in him, to repent of their crimes, and partake of the blessings of his atoning blood.

"If you can realize your awful position, and call on the ministers of our holy religion, they will cheerfully, gladly wait on you—they will instruct you in the way that leads to life everlasting. They will pray with you and for you; they will accompany you to the edge of the grave, and commend you to the great Captain of our salvation, in whom if you confide and on Him rely, by His 'rod and staff' He will conduct you safely through the 'dark valley of the shadow of death.'"

He then proceeded to sentence each of them to be hung publicly on Friday, the 16th day of March next, between the hours of 10 o'clock a. m. and 2 o'clock p. m.

Immediately after passing sentence, the Court remanded the prisoners to jail, and the crowd drawn together to witness the proceedings quietly dispersed.

CHARLESTOWN, Va., Sunday, Feb. 19.

Stevens and Hazlett, the last victims of the John Brown raid, are kept in the closest confinement. Stevens says he feels more cheerful and resigned than he ever expected to be, and remarked yesterday that the consciousness of suffering in a good cause is sufficient consolation. Hazlett is very low spirited, and declares he would infinitely prefer the wilds of Kansas to his present position.

SENNOTT'S DEFENCE OF STEVENS.

From The Tribune.

Mr. George Sennott, of Boston, discharged his duty to his client Steven on his recent trial at Charlestown, Va., in a manful and very able manner. The peroration of his address to the jury was in the following touching strain of eloquence:

"If, gentlemen, you cannot tell what the design of John Brown and his men really was—and God alone can tell what it was—let your doubts be given in favor of liberty and life—the life which you did not give, and yet may take away. Gentlemen, why should you take it away? The broken law has been dreadfully avenged. The active Abolitionists are all destroyed or captured. You can afford to be magnanimous now. You are told he has broken the law. Well, duellists break the law every month, and come dripping with blood before juries, who yet acquit them. I recollect—you probably never have forgotten—that a fine young man, the son of one of your own citizens, was stabbed to the heart, in open day, in a neighboring place, by one of his schoolmates. The murderer was tried, defended by nine lawyers, and, when he was acquitted, the town was illuminated for joy. This man here never murdered a human being—never threatened to murder—never laid a bloody, vindictive hand upon any one in all his life. His moral character is above reproach. You heard your own jailer say he had not heard a profane or impatient word from him during his long confinement. Could I have had notice of the time of trial, I could have produced strong evidence before you that he never committed a crime in his life, except the crime of insubordination. He was trained in the North to hate slavery. He was forced to fight in Kansas. With a mind fanaticized by what he saw, he is here to-day, having, after all, rather attempted to break your law than succeeded in actually breaking it. Can't you extend to this misguided, fanatical young man the same mercy that you show to the murderer and the duellist? You may be told that, on the authority of the law, mercy is not yours. Gentlemen, I tell you, on the authority of God, 'Vengeance is mine—I will repay, saith the Lord.' Aaron D. Stevens may soon die. You and I must follow him. Some of you may precede him. It is you, and not the sheriff, who will put the rope around his handsome neck. It is you, and not the sheriff, that will answer to our Lord. That responsibility is yours alone. And I would rather mount the gallows, I would rather be riddled with shot in the street, I would rather perish slowly in torment, and there end, than fall into the hand of Him who can destroy the soul and body in hell, with such a dreadful doubt upon my shrinking soul. Gentlemen, it has been said here that Stevens threatened profanely to kill the prisoners and burn the town. I shall not impugn the testimony, except to say that I do not believe it. It is inconsistent with all we know or ever heard of him. Stevens is a brave young man. We all understand that. He showed that at Harper's Ferry; he shows it here to-day. Now, I will not call names, lest I should offend delicacy; but we have brave men in Jefferson County, as brave as Stevens, or even as Brown himself. You all know who I mean. If anything at all distinguishes this class of men beside their courage, it is their kindness and tenderness of heart. It is with Stevens as with his jailer. He is too brave to be cruel, and the infamous thought of burning and slaughter never came into or out of his heart. Gentlemen, I see white hairs among you. The hair of Stevens's father is very white—his heart is very heavy. You can cause it to sing for joy, or bring down that gray hair in sorrow to the grave. The man writes to me that 'Aaron was a good boy to him; he thought he would be a comfort in his old age.' Gentlemen, you may take away that comfort. God alone can judge you for it. May He direct you. I can say no more, except to leave the case in your hands, hoping, rather than confiding, in your justice and good sense."

Mr. Sennott is to appear before the Legislative Committee, at Richmond, in behalf of Stevens, with a view of obtaining a pardon. Mr. Sennott goes upon the invitation of Gov. Letcher, with the promise that the subject shall receive his careful attention. The Judge and the Prosecuting Attorney who tried the case will unite in the application for mercy.

National Anti-Slavery Standard.

WITHOUT CONCEALMENT—WITHOUT COMPROMISE.

NEW YORK, SATURDAY, FEBRUARY 25, 1860.

CORRESPONDENTS will greatly oblige us by a careful observance of the following directions, viz.:

Letters enclosing matter for publication, or relating in any way to the editorial conduct of the paper, should be addressed "*Editor of the Anti-Slavery Standard, No. 5 Beekman street, New York.*"

Letters enclosing subscriptions, or relating in any way to the business of the office, should be addressed, "*Publisher of the Anti Slavery Standard, No. 5 Beekman street, New York.*"

NOTICE.

A NUMBER of our subscribers who are receiving their bills about this time will observe that a fraction over the usual price of the paper is charged. It is proper to explain that this difference is made that the year for which they have subscribed may be brought in accordance with the year of the volume. For instance, a subscriber whose year expires April 2d is charged 24 cents additional, so that he may begin the year hereafter in May with No. I. of the new volume. The arrangement is both for his convenience and ours.

EXAMINATION OF HENRY WARD BEECHER'S ENDORSEMENT OF THE AMERICAN BOARD.

THE press, secular and religious, has informed the public of an animated debate in the Church-meetings of the Plymouth Church in Brooklyn (Henry Ward Beecher, Pastor), on the question whether they should continue to take contributions in aid of the American Board of Commissioners for Foreign Missions. The discussion of this question drew together large and deeply interested audiences, and was continued, by adjournment, through several meetings. The pro-slavery position and influence of the Board were fully exposed by Mr. Theodore Tilton and others, and a considerable majority of the Church seemed to feel the propriety of seeking some other channel for their missionary contributions. Under these circumstances, the pastor, in two long and energetic speeches, gave his thorough endorsement to the Board, vouched for its anti-slavery character, and gave the whole weight of his official and personal influence in its favor. This influence immediately turned the scale, and a very large majority voted still to entrust their contributions to the American Board.

This decision was made near the close of January of the present year. In *The Independent* of February 23 appeared a communication from Mr. Beecher, explaining his own position upon the reception of slaveholders as church-members, and also making a statement respecting the position of the Board. The latter of these statements we shall quote in full, proposing afterwards to show that it is not only incorrect, but deceptive; incorrect in stating the Board to hold an anti-slavery position; deceptive in its representations of the documentary evidence upon that subject.

Mr. Beecher says—

"Through years of gradually increasing explicitness, the Board has at last reached a ground of the most positive and substantive anti-slavery truth.

"If the American Board administer their trust in the spirit and according to the doctrines laid down in their latest enunciation, contained in a paper called the *Goodwater Agreement*, there can be little doubt that the Board and their missionaries will bring the Gospel to bear upon the subject of slavery in the most thorough and cleansing manner. We give a few points of this Goodwater plat form:

"'1. Slavery, as a system, and in its own proper nature, is what it is described to be in the General Assembly's Act of 1818, and the Report of the American Board adopted at Brooklyn in 1845.

"'2. Deprivation of liberty by holding slaves is, therefore, not to be ranked with things indifferent, but with those which, if not made right by special justificatory circumstances and the intention of the doer, are morally wrong.

"'3. Those are to be admitted to the communion of the Church of whom the missionary and (in Presbyterian Churches) his session have satisfactory evidence that they are in fellowship with Christ.

"'4. The evidence, in one view of it, of fellowship with Christ is a manifested desire and aim to be conformed, in all things, to the spirit and requirements of the Word of God.

"'5. Such desire and aim are to be looked for in reference to slavery, slaveholding, and dealing with slaves, as in regard to other matters; not less, not more.'

"The force of this paragraph cannot be appreciated, unless our readers are familiar with the *doctrine* of this famous act of the Presbyterian Church of 1818. We give, *therefore*, a portion of it:

"'The General Assembly of the Presbyterian Church, having taken into consideration the subject of slavery, think proper to make known their sentiments upon it to the Churches and people under their care. We consider the voluntary enslaving of one part of the human race by another as a gross violation of the most precious and sacred rights of human nature; as utterly inconsistent with the law of God, which requires us to love our neighbor as ourselves, and as totally irreconcilable with the spirit and principles of the Gospel of Christ, which enjoins that "all things whatsoever ye would that men should do to you, do ye even so to them." Slavery creates a paradox in the moral system; it exhibits rational, accountable and immortal beings in such circumstances as scarcely to leave them the power of moral action. It exhibits them as dependent on the will of others, whether they shall receive religious instruction; whether they shall know and worship the true God; whether they shall enjoy the ordinances of the Gospel; whether they shall perform the duties and cherish the endearments of husbands and wives, parents and children, neighbors and friends; whether they shall preserve their chastity and purity, or regard the dictates of justice and humanity. Such are some of the consequences of slavery—consequences not imaginary, but which connect themselves with its very existence. The evils to which the slave is always exposed often take place in fact, and in their very worst degree and form; and where all of them do not take place, as we rejoice to say in many instances, through the influence of the principles of humanity and religion on the mind of masters, they do not, still the slave is deprived of his natural right, degraded as a human being, and exposed to the danger of passing into the hands of a master who may inflict upon him all the hardships and injuries which inhumanity and avarice may suggest.'

"If the American Board hold its missionaries responsible for the preaching of a Gospel *as anti-slavery as these documents indicate*, is it wise for Churches now, at length, to greet this growth and fruit of long discussion and influence with distrust and rejection?"

We beg the reader here to note precisely what Mr. Beecher claims in behalf of the Board, and on what ground he claims it.

First, *what* he claims, namely, that—

"Through years of gradually increasing explicitness the Board has at last reached a ground of the most positive and substantive *anti-slavery* truth."

Next, *on what ground* he claims this, namely, on the ground of the "Goodwater Agreement."

Between what parties this "Agreement" was formed, when it was drawn up, and where to find it in full, Mr. Beecher does not tell us. Probably not one in ten, either of his audience in the church-meeting, or of his readers in *The Independent*, has ever read this document.

Since, however, the mere name of this "Agreement," without the mention of *any part* of its contents, would hardly suffice for a vindication of the Board, Mr. Beecher quotes "a few points" of it—namely, the first five of its fourteen paragraphs—leaving it to be understood that these give a sufficiently full and accurate idea of its scope and bearing.

As such an understanding tended very greatly to mislead Mr. Beecher's hearers and readers, we must here supply some of his deficiencies.

The "Goodwater Agreement" may be found upon pp. 25, 6 of the Annual Report of the Board for 1855. It was an agreement, made in April of that year, between Rev. George W. Wood (the Corresponding Secretary for New York), as representative and plenipotentiary of the Prudential Committee, on one part, and the missionaries to the Choctaws, on the other. This "Agreement" was prefaced (p. 24 of the Report) by the following very significant and important paragraph:

"A statement of principles drawn up at Goodwater, as being, in the estimation of the Deputation (distinctly and repeatedly so declared), those which the Committee had set forth in their correspondence, particularly that had with the mission in 1848, was unanimously adopted, as the brethren say, 'for the better and more harmonious prosecution of the great objects of the Choctaw mission on the part of the Prudential Committee and the members of the mission, and *for the removal of any and all existing difficulties* which have grown out of public discussions and action on the subject of slavery; it being understood that the sentiments now approved are not, in the estimation of the brethren of the mission, new. BUT SUCH AS FOR A LONG SERIES OF YEARS HAVE REALLY BEEN HELD BY THEM!'"

It will give us important aid towards understanding the position of these missionaries if we recall their course of policy, in word and action, through the "long series of years" to which they thus significantly refer before signing the "Goodwater Agreement."

First, as to their action. They have, from the origin of the mission until now, admitted slaveholders to their Churches, and they represent the Bible as not only justifying, but requiring this course. These facts, with their objection to giving such instruction to their slaveholding church-members as would favor either an immediate or a gradual abolition of slavery, are clearly set forth in their letter to the Board in 1848 (signed by C. Kingsbury, Alfred Wright, Cyrus Byington, E. Hotchkin, C. C. Copeland, David Breed, jr., H. K. Copeland, and D. H. Winship), from which we give the following extracts:

"We have endeavored, as a mission, to keep aloof from the abolition movement."—*39th Ann. Rep.*, 1848, *p.* 98.

"We know that the Bible contains all that we have need to know or teach. And we prefer TO USE THE PLAIN LANGUAGE OF THE BIBLE, just as it is, UPON THE SUBJECT OF SLAVERY."—*Ib.*

"We wish to touch briefly on the history of our connection with slavery. *We have been and are connected with it in two ways;* by employing slaves as laborers, and by admitting them *and their masters to the Church.*"—*Ib.*

"Several masters have given evidence of piety, and were received into the Church, BECAUSE THE APOSTLES HAVE SET US PLAIN EXAMPLES."—*p.* 100.

"As a civil relation, it [slavery] exists by virtue of the Constitution and laws of the land. We are taught in the Bible our duties as citizens. It may be deemed our duty by some to adopt a train of measures which shall *aim in their object* directly to countervail the whole system, and *in the end* undermine the entire fabric which human legislation has framed in regard to slavery. *We do not feel that we are required to adopt such a course.* Nor do we regard this as our work."—*Ib.*

"As slavery, with various modifications, has for a long time had an existence *in the Church of God*, it is proper for US TO INQUIRE HOW THE SERVANTS OF THE LORD IN OLD TIME WERE TAUGHT BY HIM, AS WELL AS HOW THEY CONDUCTED IN REGARD TO IT."—*p.* 101.

"The Choctaw missionaries have held this ground, and acted upon it, ever since 1848, when this letter was published; and they were so far from discouraging slavery by Church discipline that Mr. Treat, one of the Secretaries of the Board, represented the increased number of slaves in the Cherokee and Choctaw nations, and the general preference there felt for investing money in this species of property, as one of the results of the doctrines of the Gospel having exerted their appropriate influence."—*Missionary Herald, the official organ of the A. B. C. F. M., October*, 1848, *p.* 349.

We are next to inquire—How came these missionaries, who have shown themselves, theoretically and practically, so acquiescent in the continuance of slavery and so averse to any interference with it, to sign the "Goodwater Agreement," which Mr. Beecher calls "anti-slavery"? Five of the eight signers of the above letter in 1848 continued members of the mission in 1855, and then signed the "Goodwater Agreement," taking pains to say that its sentiments are not new, but such as they have held for a long series of years. How is this discrepancy to be explained?

Its explanation is to be found in some portions of the "Goodwater Agreement" which Mr. Beecher did *not* quote, and the effect of which is to give these openly pro slavery missionaries power to admit to the Churches as many slaveholders as they please.

If a clergyman (who is expected by the majority of people to speak the truth, *ex officio*, both in intention and in fact) ventures publicly to assert an anti-slavery character and tendency for the "Goodwater Agreement," it is very important that the public have an opportunity of judging for themselves of this document. We therefore quote the whole of it, except the portion already quoted by Mr. Beecher, designating by *italics* and SMALL CAPITALS the portions which most obviously authorize the missionaries to continue their pro-slavery course. The whole document, however, is shaped with a thoroughly Jesuitical ingenuity to this end; and, so perfect had practice made the Secretary in this work that he boasts, afterwards, that not one of these pro-slavery missionaries wished any change, either by addition, omission or emendation, in the document which he had drawn up for them in behalf of the Prudential Committee.

After the five points quoted by Mr. Beecher, the "Goodwater Agreement" proceeds as follows:

"6. The missionary must, under a solemn sense of responsibility to Christ, *act on his own judgment of that evidence when obtained, and on the manner of obtaining it. He is at liberty to pursue that course which he may deem most discreet in eliciting views and feelings as to slavery*, as with respect to other things, right views and feelings concerning which he seeks as evidence of Christian character.

"7. The missionary is responsible, *not for correct views and action on the part of his session and church members* but only for an honest and proper endeavor to secure correctness of views and action under the same obligations and limitations on this subject as on others. He is to go only to the extent of his rights and responsibilities as a minister of Christ.

"8. The missionary, in the exercise of a wise discretion as to time, place, manner and amount of instruction, is decidedly to discountenance indulgence in known sin and the neglect of known duty, and so to instruct his hearers that they may understand all Christian duty. With that wisdom which is profitable to direct, he is to exhibit the legitimate bearing of the gospel upon every moral evil, in order to its removal in the most desirable way; and upon slavery, as upon other moral evils. AS A MISSIONARY, HE HAS NOTHING TO DO WITH POLITICAL QUESTIONS AND AGITATIONS. He is to deal alone, and as a Christian instructor and pastor, with what is morally wrong, and the people of God may separate themselves therefrom, and a right standard of moral action be held up before the world.

"9. While, as in war, there can be no shedding of blood without sin somewhere attached, and yet the individual soldier may not be guilty of it, so, while slavery is always sinful, *we cannot esteem every one who is legally a slaveholder a wrong-doer for sustaining the legal relation.* WHEN IT IS MADE UNAVOIDABLE BY THE LAWS OF THE STATE, THE OBLIGATIONS OF GUARDIANSHIP, OR THE DEMANDS OF HUMANITY, IT IS NOT TO BE DEEMED AN OFFENCE AGAINST THE RULE OF CHRISTIAN RIGHT. Yet missionaries are carefully to guard, and in the proper way to warn others to guard, against unduly extending this plea of necessity or the good of the slave, against making it a cover for the love and practice of slavery, or a pretence for not using efforts that are lawful and practicable to extinguish this evil.

"10. Missionaries are to enjoin upon all masters and servants OBEDIENCE TO THE DIRECTIONS SPECIALLY ADDRESSED TO THEM IN THE HOLY SCRIPTURES, and to explain and illustrate the precepts containing them.

"11. In the exercise of discipline in the Churches, under the same obligations and limitations as in regard to other acts of wrong-doing, and which are recognized in the action of ministers with reference to other matters in evangelical Churches where slavery does not exist, *missionaries are to sit their faces against all overt acts in relation to this subject, which are manifestly unchristian and sinful; such as the treatment of slaves with inhumanity and oppression; keeping from them the knowledge of God's holy will; disregarding the sanctity of the marriage relation; trifling with the affections of parents, and setting at naught the claims of children on their natural protectors; and regarding and treating human beings as articles of merchandise.*

"12. For various reasons, we agree in the inexpediency of employing slave labor in other cases than those of manifest necessity; it being understood that the objection of the Prudential Committee to the employment of such labor is to that extent only.

"13. Agreeing thus in essential principles, missionaries associated in the same field should exercise charity towards each other, and have confidence in one another, in respect to differences which, from diversity of judgment, temperament, or other individual peculiarities, and from difference of circumstances in which they are placed, may arise among them in the practical carrying out of these principles; and we think that this should be done by others towards us as a missionary body.

"Resolved, That we agree in the foregoing as an expression of our views concerning our relations and duties as missionaries in regard to the subject treated of; and are happy to believe that, having this agreement with what we now understand to be the views of the Prudential Committee, we may have their confidence, as they have ours, in the continued prosecution together of the great work to which the great Head of the Church has called us among this people."

This "Goodwater Agreement" forms a portion of a long letter to the Prudential Committee from Mr. Secretary Wood, who writes, immediately after the rehearsal of this document—

"The statement thus approved was read throughout, and was afterwards considered in detail, each member of the mission expressing his views upon it as fully, and keeping it under consideration as long, as he desired to do. After the assent given to it, article by article, on the day following it was again read, and the question was taken upon it as a whole, with the appended resolution, each of the eight members giving his vote in favor of its adoption. It is perhaps proper also to mention that no change by way of emendation, addition or omission of phraseology was found necessary to make it such as any member of the mission would be willing to accept. It should farther be stated, that while the first article was under consideration, the act of the General Assembly of the Presbyterian Church, adopted in 1818, was read, and its strongest expressions* duly weighed."

The whole of the "Goodwater Agreement" now having been quoted, our readers may perhaps think themselves fairly in possession of its meaning. Let us turn back to the 1st Article, the commencement of the "few points" quoted by Henry Ward Beecher as giving a complete idea of the purport of that document, and see if we can ascertain what *that* means.

"1. Slavery, as a system, and in its own proper nature, is what it is described to be in the General Assembly's Act of 1818, and the Report of the American Board adopted at Brooklyn in 1845."

Intelligent reader, do you happen to recollect what was said respecting slavery by the Special Committee of the Board at Brooklyn fifteen years ago, in their Report covering eight closely printed octavo pages? Do you also happen to remember what was said on the same subject by the General Assembly of the Presbyterian Church forty-two years ago, in their statement covering four pages?

You do *not* remember them? Is it possible? You have not these essential documents in your pocket-book, ready for reference? You have them not even in your library? How very unfortunate! It is to be feared, then, that the still larger class of unintelligent readers will not know even where to look for them!

In this painful uncertainty, we are fortunate enough to get incidental testimony as to the character of these documents from two quarters. Henry Ward Beecher tells us that they are *anti*-slavery documents, and the Choctaw missionaries tell us that they contain the very sentiments which, "for a long series of years," have guided them in *keeping aloof from the abolition movement, justifying slavery from the Bible, admitting slaveholders into the Church*, and *refusing to adopt any measures which should even* AIM "IN THE END" *to undermine slavery!*

Since, then, one of our Reverend witnesses declares the objects in question to be white, while the other declares them to be black, we must resort to personal inspection, as in the famous chameleon case.

The General Assembly's Act of 1818 is the instrument first quoted in the first article of the "Goodwater Agreement," as correctly indicating the right theory and practice for church-members in regard to slavery. Mr. Beecher very justly remarks that the force of this first article cannot be appreciated without some acquaintance with the *doctrine* of this famous Presbyterian document; and he "*therefore*" (!) quotes "a portion of it"; namely, the first of its nine paragraphs. See the close of his article, above.

Everybody knows the story of the two knights, who, meeting each other at the place where a shield was set up, spoke of it to each other, one saying—"This golden shield"—and the other—"This silver shield," each correctly describing the side that he saw. Mr. Beecher has declared, and tried to prove (and actually *seemed* to prove to those who took his citation as fair and full testimony), that this Presbyterian shield is *anti*-slavery. We propose now to show our readers the other side of it.

Before making further citations from this famous and very peculiar document, let us remind our readers of these three unquestionable facts:

The Presbyterian ministers and church-members were slaveholders, to a very great extent, at the time of the adoption of this document in 1818!

They have continued to be slaveholders ever since!

Since that time the Presbyterian Church has separated into two divisions, called Old School and New School; and both these bodies retain slaveholding ministers and church-members without objection. They now hold 77,000 slaves. And among these slaveholding Presbyterian church members is Deacon Netherland of Tennessee, who killed his aged slave with a handsaw, on a charge which afterwards was proved a false one, and who, *after this act*, sat without obstruction as a member of a "New School" Presbyterian Convention, at Richmond, Va., in the year of our Lord 1857, while his minister, Rev. Samuel Sawyer, *for having tried to bring Church discipline to bear upon this murderer, was driven out of the Convention!*

Looking now at the Presbyterian Church in the light of these facts, it is natural and proper to ask—How came they to frame and adopt an anti-slavery instrument?

The answer is—This instrument, like the shield, has two diverse sides, one of anti-slavery *talk*, and the other of *practical rules allowing the continuance of slaveholding!* The facts, of all the years since 1818, plainly show that this anti-slavery talk was *intended* only as talk, to satisfy a minority who were unwilling to let slaveholding go on in the Church without protest. The practical rules, adopted at the same time and in the same instrument, which we are about to quote, show that the majority designed to continue and perpetuate their slaveholding.

The first paragraph of this document, which Mr. Beecher has quoted above, consists of excellent anti-slavery *talk*, with one small portion of alloy (namely, the suggestion that there is, or may be, such a thing as the involuntary enslaving of one man by another), and this alloy is expanded, in the remainder of the document, into the most ample allowance of slaveholding, present and future. Here is the evidence.

HOW THE SLAVEHOLDING OF PRESBYTERIAN MINISTERS AND CHURCH-MEMBERS IS NOT A SIN, BUT ONLY AN "EVIL," AND NOT VOLUNTARY, BUT "ENTAILED UPON THEM"!

"We do, indeed, tenderly sympathize with those portions of our Church and our country where the evil of slavery has been entailed upon them."

HOW THE GENERAL ASSEMBLY DISCOURAGE IMMEDIATE EMANCIPATION!

"The number of slaves, their ignorance, and their vicious habits generally, render an immediate and universal emancipation inconsistent alike with the safety and happiness of the master and the slave."

HOW THE GENERAL ASSEMBLY DISCOURAGES AGITATION AGAINST SLAVEHOLDING IN THE CHURCH!

"And we, at the same time, exhort others to forbear harsh censures and uncharitable reflections on their brethren, who unhappily live among slaves whom they cannot immediately set free."

HOW THEY PROPOSE THE EXPATRIATION OF COLORED AMERICANS, AND TRY TO WHITEWASH THE SLAVEHOLDING FOUNDERS OF THE COLONIZATION SOCIETY!

"We recommend to all our people to patronize and encourage the Society lately formed for colonizing in Africa, the land of their ancestors, the free people of color in our country. . . . . And we exceedingly rejoice to have witnessed its origin and organization among the holders of slaves, as giving an *unequivocal* pledge of their desires to deliver themselves and their country from the calamity of slavery."!!!

HOW THEY NOT ONLY EXPRESSLY LICENSE A CONTINUANCE OF SLAVEHOLDING, BUT SUGGEST THE TEACHING OF THE SLAVES THAT GOD AUTHORIZES THEIR ENSLAVEMENT!

"We recommend to all the members of our religious denomination not only to permit, but to facilitate and encourage, the instruction of *their slaves* in the principles and duties of the Christian religion; by granting them liberty to attend on the preaching of the Gospel, *when they have opportunity*; by favoring the instruction of them in the Sabbath School, *wherever those schools can be formed*; and by giving them all other *proper* advantages for acquiring a knowledge of their duty both to God and man. We are perfectly satisfied that it is incumbent on all *Christians* to communicate religious instruction to *those who are under their authority*; so that the doing of this in the case before us, *so far from operating as some have apprehended that it might, as an incitement to insubordination and insurrection*, would, on the contrary, operate as THE MOST POWERFUL MEANS FOR THE PREVENTION OF THOSE EVILS."

HOW THEY LICENSE SLAVERY, AND FORBID ONLY "CRUELTY" TO SLAVES!

"We enjoin it on all Church Sessions and Presbyteries, under the care of this Assembly, to discountenance, and, *as far as possible*, to prevent, all cruelty, of whatever kind, in the treatment of slaves."

HOW THEY LICENSE THE SALE OF SLAVES WITHOUT EVEN INQUIRY ON THE PART OF THE CHURCH, UNLESS THE SLAVE AS WELL AS THE MASTER IS A CHURCH-MEMBER!

"And if it shall even happen that a Christian professor in our communion shall sell a slave who is also in communion and good standing with our Church, contrary to his or her will and inclination, it ought immediately to claim the particular attention of the proper church judicature."—*See Assembly's Digest, pp.* 274–8.

These pro-slavery provisions follow the anti-slavery *talk* at the commencement of the General Assembly's document, which Henry Ward Beecher has quoted to his Church, and to the readers of *The Independent, as showing an anti-slavery character in that document!* What language correctly describes such conduct? What language would be promptly given to it if Mr. Beecher were a shop-keeper or a politician instead of a clergyman?

But this is not the whole of his guilt. The other document to which he refers *as anti-slavery* (and which the "Goowdater Agreement" refers to *without calling it anti-slavery*)—namely, the Report of the American Board at Brooklyn—bears the same double-faced character, treacherously combining pious talk about the evils of slavery with an express license for the continuance of slaveholders in the Church!

This document, *unanimously* adopted by the Board in 1845, was the Report of a Committee of ten (of whom the intensely pro-slavery Dr. Leonard Woods of Andover was chairman) on various memorials which had been presented to the Board against their complicity with slavery. A strain of pious-sounding lamentation over the *evils* of slavery pervades it, combined with direct and explicit license for the continued admission of slaveholders to the Church, and direct approval of the missionaries, whose pro-slavery declarations and course of policy had given occasion for the memorials. In both particulars, of anti-slavery talk and pro-slavery action, it is the precise counterpart of the Presbyterian document which we have just been reviewing. Here are some extracts from it, to which, as in the former case, we prefix appropriate titles:

HOW THE PRO-SLAVERY MISSIONARIES ARE AUTHORIZED STILL TO ADMIT SLAVEHOLDERS!

"How far *holding slaves*, or anything else involving what is morally wrong, and which still clings to the heathen convert, affects the evidence that a principle of grace has been implanted in his heart, the *missionary*, in view of his commission, the instructions of the New Testament, and all the circumstances of the case, as they are present before him, must, in connection with his Church, and under a solemn sense of responsibility to Christ, form his judgment, and on that judgment he must *act*. Surely no other persons are in circumstances so favorable as he for deciding and acting correctly. Such freedom and such responsibility in the missionary, your Committee believe, *cannot be immediately abridged*, without the most disastrous consequences to the missionary's own happiness and efficiency, and to the welfare of the heathen."

A piece of more deceitful and villanous Jesuitry than the above has never fallen under our notice. To expose the full depth and breadth of its wickedness would require a column. We can remark here on but one feature of it. To say that no one is in circumstances so favorable as a pro-slavery minister for deciding whether a slaveholder is a Christian, is like saying that no one else so well as a bar-keeper can tell when a man has had brandy enough! They assume, throughout, that the pro slavery missionary and the slaveholding Choctaw candidate for church-membership are both Christians! A double absurdity! Well may the Committee speak, above, of "the heathen convert"! They might say, with equal justice, *the heathen missionaries* to the Choctaws and Cherokees! But we have more "elegant extracts" to make: first premising that the Committee admit that the missionaries formed their Churches among these tribes while slavery was already existing there, so that they might have kept slaveholders out of the Churches had they chosen to do so; and also that since the formation of their Churches in these two nations, slavery has largely increased in both!

HOW THE PRO-SLAVERY MISSIONARIES HAVE BEEN "FAITHFUL," AND THEIR CONVERTS "HOPEFUL" AND "NUMEROUS"!

"That the missionaries among these Indians have been faithful in their work seems evident, not only from their own statements, but also from the fact that the Holy Spirit has most remarkably owned and blessed their labors; the hopeful converts among the Choctaws being proportionally more numerous than those in any other mission connected with the Board, except that at the Sandwich Islands."

HOW THESE "FAITHFUL" MISSIONARIES AVOIDED PERSONALITY IN THE REBUKE OF SIN!

"In regard to the kind

THE LATE EXHIBITION OF CASTE IN LR. CHEEVER'S CHURCH.

Our readers have been already informed of what occurred on a recent occasion, when "a European gentleman, high in rank and titles, and connected with the English service," went with his colored servant in livery to Dr. Cheever's Church. The name of the gentleman did not find its way into print, and, as his identity was not clear, there was some suspicion that both master and servant had assumed their respective characters for the purpose of creating an excitement, and, through the weakness of some persons connected with the Church of the Puritans, casting reproach upon Dr. Cheever. This suspicion, however, was entirely unjust, as the following letter, which we find in *The London Anti-Slavery Reporter* for February, will show.

New York, Metropolitan Hotel, Jan. 8, 1860.

Sir: I arrived yesterday night in New York on my way from Europe to the Bahamas. To-day was the first Sunday I could pass in the United States. I had heard that in this country, even in the Northern States, colored people in places of worship are obliged to occupy pews especially destined for them, and are excluded from the better seats, to which only whites are admitted. I had, however, read Dr. Cheever's sermons, entitled "God against Slavery," and also an account of his proceedings and position, and letters imploring for him the aid of British friends of the Anti-Slavery cause, in some recent numbers of *The Anti-Slavery Reporter*. This made me think that in his Church such odious distinctions would not be drawn. Consequently I drove this morning with my wife to Dr. Cheever's Church, and took my wife's maid, a white girl, and my man-servant, a negro, with me. It was early, the doors were just open, and, walking in, I found no pew-opener. The church is a handsome building in a square. Inside it looks like an English chapel of the finest description. There is a gallery all round, windows with colored glass, and the pews in the body of the church are extremely comfortable, with well-filled cushions, covered with brown cloth on the broad seats and at the backs. Outside, the building resembles more an English church than a chapel, as it has a tower on one side of the front, and three large gates near to one another. By the manner in which the few people who were there as early as myself took their places, I concluded there were no reserved seats, and I took my place with my wife in one of the pews in the middle of the building facing the pulpit, and placed the servants in the pew behind me. After silent prayer, I was reading in the Psalms, and looking over the hymn-book, waiting for the beginning of service, when my attention was drawn to some one speaking to my black servant behind me. I turned round and perceived that a well-dressed gentleman was inviting my negro to leave the seat he occupied, and to follow him to another he would show him. I asked the gentleman, who I thought was a churchwarden or some other person in authority, if the seat my servant occupied was a reserved seat. He answered me it was not, but that in this country colored people were not allowed in the places of worship to intermix with the whites. I replied that I knew this, but that I supposed Dr. Cheever's Church would, in harmony with the views he professed, make an exception to this rule. As I was told *this supposition was erroneous*, and in Dr. Cheever's Church this same rule was observed as elsewhere, I rose to leave the church. The gentleman alluded to politely suggested there was no necessity for my leaving; that I was quite at liberty to remain where I was; and that *only my black footman* (it was evident he was my servant, as he wore livery) *had to take another seat, which he would show him.* I, however, felt no fellowship with the members of a congregation who appeared to be as much polluted as others by the great American sin, against which the minister of this Church is preaching, and I felt indignant that this minister, who is represented in England as rather a martyr of the great cause, did not do away with such odious distinctions, which are manifestations the nearest akin to the sins he rebukes. I deemed it indecent to make any remonstrance or appeal to any higher authority (Dr. Cheever had not yet ascended the pulpit), as the service which was about to begin might have been disturbed by my doing so. Consequently I only said that I was astonished to meet with such sinful practices in the Church of such a man as Dr. Cheever, who, at that very moment, was imploring the assistance of the friends of the Anti-Slavery cause in England, and I left the Church with my wife, followed by the servants. As soon as I was outside, between the church and the street, a gentleman, running after me, asked me politely what the other gentleman with whom I had been speaking before I left the church had said to me. I told him what had happened, and he begged to assure me that the gentleman had no authority but as a member of the congregation, an authority which he (or the one who now spoke to me) possessed also, and he added to it that he felt satisfied that the feelings expressed by him were not those of the congregation.

I dare not condemn Dr. Cheever, as I cannot sufficiently appreciate his position, and do not know his opinion on the matter. Perhaps the question has never been brought before him. It may be that hitherto a colored man has never ventured among the white members of his flock. I think, however, no British friend of the Anti-Slavery cause ought to give him any assistance before all distinctions of skin are decidedly abolished in his Church; and to operate such a desirable change will be the easier to him, as it seems there exists amongst the members of his congregation a difference of opinion on the subject. It is therefore, sir, that I would feel very much obliged if you would kindly insert this letter in *The Anti-Slavery Reporter*.

Respectfully yours, Rochuseen."

This letter bears upon its face such marks of candor and truthfulness that we do not hesitate to give full credit to its statements. We can well understand the astonishment and pain which must have been felt by Dr. Cheever's friends in England in reading this story, unrelieved as it was by any explanation to absolve him from responsibility for the transaction. They have seen before this Dr. Cheever's public declaration, that the occurrence took place without the knowledge, consent or approbation of himself or his Church, and his disavowal and condemnation of it as an outrage upon the spirit of Christianity.

THE REV. SAMUEL J. MAY.

To the Editor of The National Anti Slavery Standard.

Dear Sir: I have just received a copy of your impression of January 7th, in which Mr. A. Brooke makes some comments upon the Rev. Samuel J. May's speech in Leeds, in September last. Permit me to remark that Mr. May did not address a public meeting at all, and that the address referred to was delivered at a private party at the residence of Wilson Armistead, Esq. There being no official reporters present, the account which appeared in *The Leeds Mercury* was necessarily imperfect. Without going into detail, I may state that the impression which I derived from Mr. May's address was very similar to what I interpreted from Mr. Brooke's articles.

During Mr. May's very brief stay amongst us, we learnt to respect and esteem him; and if he should be spared to visit Old England again, he may count upon a warm welcome in West Yorkshire.

I quite agree with Mr. Brooke that many people do not understand the position of the American Anti-Slavery Society. In this country it is urged that if Wilberforce and Fowell Buxton had acted upon your plan of refusing to acknowledge a government which recognizes the right to hold slaves, West India emancipation would never have been accomplished. Their oath of allegiance led them to uphold the administration of the laws, but they were not thereby debarred from agitating for the abolition of unchristian enactments. I give you this as the substance of opinions which I constantly hear expressed, and the refutation of which would perhaps come better from an American than from an Englishman.

Believe me, very faithfully yours.

Joseph A. Horner.

Wakefield, England, January 24th, 1860.

The Question to be Tested.—It is, we believe, the opinion of the best lawyers that Senator Mason's Inquisitorial Committee was appointed for a purpose not embraced in the powers conferred upon the Senate by the Constitution, and consequently that it is a usurpation that ought to be resisted. The Republicans generally, however, are afraid to resist, lest they should be charged with seeking to cover up the facts relating to the Harper's Ferry affair; and the witnesses, having nothing to conceal, have generally responded promptly to the call of the Committee. But Mr. Thaddeus Hyatt, of this city, has determined to test the assumed power of the Committee to compel his attendance. He went to Washington some time since and endeavored to effect some friendly arrangement with the Committee for the settlement of the question as to their power to compel his attendance; but failing in this, and on learning that Mr. Mason was about to apply to the Senate for a warrant to arrest him, he sent to the Committee a letter, dated Feb. 21, in which he said:

"Your favor, sir, of yesterday, suggests to me that, perhaps, a State Court at the North might possibly take some interest in a free-born citizen who claims the benefits of Article IV. of the Amendments to the Constitution. As your Honorable Committee have seen proper to disregard my prayer for a ten days' delay, I am now constrained to ask their indulgence while I test the constitutionality of this question elsewhere. Having availed myself of no concealment, and proposing none now, I take this occasion to say to your Honorable Committee, that within the week I will apprise them by letter where any future process of theirs may reach me, whether at New York or Boston."

The Senate, on Tuesday, by a vote of 43 to 12, ordered its Sergeant-at-Arms to arrest Mr. Hyatt and bring him to its bar for contumacy; but he left Washington before the process could be served, and will no doubt fulfil his promise to inform the Committee where he may be found. We have no knowledge of his movements, but we think it not unlikely that he will conclude to meet the question before a Massachusetts Court, by the writ of *habeas corpus*.

Our Washington Correspondence.

Washington, D. C., Feb. 20, 1860.

The House and Senate disagree on the question of the abolition of the franking privilege. It is a noticeable fact that every hot-mouthed disunionist in Congress is a bitter enemy of the franking privilege. Most of the Democrats call for abolition—most of the Republicans for retaining the privilege. Now, as the leading Republican journals advocate the abolition, how comes it that, in the House of Representatives at least (for in the Senate both Republicans and Democrats have voted to abolish the privilege)—how comes it that in the House parties are so arrayed on this question? Simply because the Republicans see in the privilege a mighty weapon to be used against the slave-driving party. The sinner loves darkness, and the modern Democrat fears the free circulation in the mails of speeches and newspapers. The Republicans defend the privilege as newspaper editors do their privilege of exchanging, or county newspapers of a free circulation within the county. The good of the people is the justification. I am not going to enter into the dispute at this time, but will content myself with saying that almost every slaveholding Democrat in Congress advocates abolition, while the best anti-slavery men in the House oppose the abolition.

There has been some excellent speaking in Congress during the past week, on the slavery question, from Republican Senators and Representatives. Mr. Hale led off in the Senate, in reply to the most insolent speech which doleful Toombs ever has made. As you have a fair idea of his usual insolence, you can imagine what his speech must have been. Mr. Hale was in good trim for a successful bout with the Georgia bully, and encountered him upon his own ground. Toombs had attacked the free States with great severity for their contempt of the Supreme Court of the United States. Hale refreshed Toombs with the history of his own State—Georgia—on this point. To refresh your readers, let me give a very brief report of the points made by Mr. Hale.

"He referred to the veneration expressed lately by the Democratic party for the decision of the Supreme Court. This was a new idea with that party, for, from the time of Jefferson down to the period when they obtained control of the Court, it had been at open and undisguised hostility with its decisions. Jefferson had denounced it; Jackson disregarded it; and Mr. Buchanan assailed it on this floor. The Supreme Court once decided that the United States bank was constitutional, and the Democratic National Convention immediately thereafter passed resolutions diametrically opposed to that decision. He then read the opinions of Jefferson adverse to the deference which now existed for the decisions of that Court, and also adverted to the views of Mr. Buchanan in which he said the court always leaned to the prerogative of power. He proposed for himself to stand upon the principles of Jefferson. He read the decision of the Supreme Court of Georgia in opposition to submitting to the decisions of the Supreme Court of the United States. He also read the decision of the Supreme Court of Pennsylvania in 1798, in which it was held that in case of difference between a State and the United States, the people were the only umpire who could settle the question at issue. Also the decision of the State of Virginia, in 1812, in which the Supreme Court of that State expressed the opinion that the appellate power of the United States Court did not extend to that Court, and obedience to the mandate of the United States Court was refused.

"He would now pass to another question. It was said we seek to exclude the people of the South from the equal enjoyment of their rights in the Territories. That was a mistake. He agreed with the Senator from Texas that the present difficulties grew out of a misapprehension of the Constitution. This was true; otherwise we would not bear a dissolution of the Union talked of so flippantly. He looked upon this Union and the government as the consummation of all the educations of the past—the result and fruit of all the experience of the past. Our revolution was the culmination of Christianity, and the spirit of freedom; the last trial by Divine Providence to see whether man was capable of self-government. It was proposed now to let darkness rest upon the present Union, in the hope of rearing a better structure to-morrow. He did not believe in it. He believed the masses of the people were more virtuous and intelligent than their representatives. It has been said that if Congress prohibited slavery in the Territories, it would cause a dissolution. Why, that was the very doctrine enunciated by Jefferson. He read the letter from Mr. Jefferson referred to by Mr. Toombs to show that it was full of emancipation and anti-slavery sentiment. Mr. Hale showed that the principles of the Republican party were those of the early fathers; and if the Union was to be dissolved, those who accomplished so fearful a result would meet the indignation of the world. He belonged to a State which stood by the Constitution and the Union. Whoever raised his voice against them was guilty of a crime against humanity.

"Mr. Toombs said the efforts of the Senator from New Hampshire showed that the way of transgressors is hard. He quoted the law of New Hampshire to show that a man who came to reclaim a fugitive slave was imprisoned five years. He asked if the Senator was willing to carry out the Fugitive Slave law.

"Mr. Hale rose to reply, when Mr. Toombs said he did not want to hear an explanation.

"Mr. Hale—If you don't want to hear, I don't want you to listen."

I have never seen Mr. Toombs show his soreness so much as during this speech of Mr. Hale's, especially in that portion of it in which he exhibited the contempt of the people of Georgia, and the Courts of Georgia, in past years, for the Supreme Court of the United States.

In the House, Mr. Ferry of Conn. delivered a bold anti slavery speech, the early part of last week, in which he entered into the merits of the question, examining slavery in a moral point of view. His language was well chosen, his eloquence at times vehement, and his logic unanswerable. It is a long time since Connecticut has sent a man either capable of making such a speech or willing to record himself as an anti-slavery man in such strong terms. Politically opposed to the extension of the institution, it has been too often the case that even here Republicans have cared little about the slavery question in its moral aspect.

Mr. Fenton of New York followed, the latter part of the week, with another able speech; and as the slaveholders themselves say it had sauciness for one of its chief ingredients, you may be sure it was a good thing. Let me quote a couple of paragraphs to give you an idea of it:

"The people of the North were reluctant to break away from their ancient party associations for a long time after the South had wantonly sported with their rights; they reposed in the confidence of returning justice and the security of their pledges. But when at last these fond hopes were dispelled in their tearing the diadem from the brow of freedom in the northern half of the old Louisiana purchase, the people of the North, from necessity, in vindication and maintenance of their principles and the principles of their ancestors, sprang at one bound into this organization, which, like a mighty army, swept along, extending its column from the early and constant home of freedom in the East to the scattered settlements of free labor beyond the Mississippi, until it now embraces in its conquest fifteen States of this Union. And I am not surprised that gentlemen of the South tremble and take alarm; *they* hear the tread of these millions of freemen; it is a mighty army marching on to take possession of the government, well officered and fully equipped, and with weapons, munitions and supplies more complete and more potent than the army of Hannibal or Napoleon, or the brave followers of Jackson when he struck the decisive blow against British arrogance and aggression at New Orleans; inasmuch as the ballot-box, the free press and free speech in the cause of truth and justice are more mighty in battle and more powerful in conquest than the sword.

"Southern gentlemen have no right to complain of the numbers and might and objects of the Republican party, nor from these to accuse the people of the North of a change of sentiment upon the question of slavery. The history of this contest, made up from their own record, through the past twenty-five years, has been conducting the mind of patriotic citizens, of whatever party, all over the North, to the necessity of organization to preserve the principles of justice and liberty. It is not our people, but the people of the South—you, gentlemen—who have changed from the declared opinions and purposes of the founders. When the declaration of our rights was proclaimed, and the proclamation of our liberties and those rights which belonged to all, there existed among us an institution inconsistent with its great truths, and with the form and spirit of the government which was framed. All the leading men of that day, and subsequently through a large period of our history, believed it to be not only anomalous to our institutions, but a deplorable evil; and they sought by every means to eradicate it."

None of these speeches, of course, come fully up to your standard of anti-slavery truth, but they will interest you no less because of that fact, for they indicate the onward progress of the anti-slavery cause. Frank Blair, of St. Louis, may not be so radical an anti-slavery man as Charles Sumner, but is it not a cheering fact when he is elected as a Republican from a slave State to serve in Congress?

President-making is popular here just now. Unquestionably Mr. Douglas gains every day with the South, and he now has by far the best chance of any of the Democratic politicians at Charleston. When the slaveholders fully believe that Mr. Douglas is the only man in the Democratic party who can beat the Republican candidate, they will take him up. In the words of a Southern Democrat, "they *know* he is sound on the slavery question." He will do all for them that a Southern man could do—and there is a chance of his election. So Mr. Douglas will probably win the honors of a nomination.

Avon.

Our European Correspondence.

LETTERS FROM HARRIET MARTINEAU.....XXIV.

January 30, 1860.

To the Editor of The National Anti-Slavery Standard.

Sir: It is not often that one witnesses so great a change in public feeling in so short a time, on any political matter, as has been witnessed here since I wrote to you last, in regard to your national affairs. It is usually a sort of despair to your friends here to get anybody to understand and care for the position of the slavery question in the United States. To be interesting the position must be understood; and it is not understood till interest has led to inquiry. Such has been the vicious circle hitherto. The striking character of late events has broken through it; and we now see more in the newspapers, and hear more in conversation, and also in Parliament, about American domestic politics than we ever heard before. It is not so much Brown's enterprise and fate that rouses minds here as the outrageous and almost incredible conduct of Southern men and legislators. Your citizens will be reading, when this reaches your hands, the conversation in our House of Lords of last Friday (January 27th) on Cotton Supply, in the course of which Lord Brougham and several other peers expressed their indignant reprobation of the treatment of the free people of color in Arkansas and elsewhere. You will observe that Lord Brougham inquired of the ministers whether the news of the expulsion, and the sale into slavery, of free negroes could possibly be true; and that the ministers, in declaring that they had no specific information, expressed their abhorrence of such oppression in the strongest language. Hitherto, what the ministers and the public have known and felt has been simply that our relations with your government and people have periodically become difficult, and requiring much forbearance here, because your rulers are in the habit of picking quarrels with their allies when affairs at home were perplexing; and, again, that the subject of slavery was wearisome, and its discussion useless, while the question is settled here, and not allowed to be touched in the United States. But now, when it is suddenly perceived what a crisis you are in, and that the men of the South come out under the test actually barbaric—defying law, reason and the first principles of justice—the embarrassments and menaces of the whole case seem to have struck upon the minds of a multitude. You will have observed the new earnestness of tone in the inquiries about cotton supply in the Lords on the 27th inst. We talk about cotton supply every year, and every year more is done by practical middle-class men towards propagating the culture of cotton in many regions; but I do not remember such a tone, in such men, as was assumed last Friday. We must suppose that they begin to perceive the impending fate of Southern planters who will not relinquish slavery. If the South perseveres but a little longer in its present system, temper and manners, nothing less than a break-up of society can be anticipated. The estates must lapse into bush, and men slaughter each other, unless a strong arm from the North should impose law and order, and separate the tyrants and slaves in their grapple of hatred and revenge. As the maintenance of millions of our people depends on a sufficient supply of cotton, the disclosure of the peril of the slave States must be like a thunder-clap to those of our statesmen who have been blind till now. It is well that some middle-class men have had more forethought, and have for some time past engaged government assistance where it was needed. The discussion in the Lords shows you that government has done well in two directions in Africa: in keeping open for industry and commerce the great rivers of Western Africa, along whose shores the cultivation of cotton is fast spreading; and in sending out Dr. Livingstone's expedition, which promises great results. From Australia we may hereafter obtain any quantity we want; and also from India. The West India islands are another resource. The increasing demand of France will soon be supplied, we are assured, from Algeria. At present, and after a long struggle with the apathy with which governments and people regard remote and dim dangers, we see the ministers really anxious and active, and the more sagacious of Lords and Commons asking questions, and practical men urging forward measures, and rich persons giving money largely (Miss Coutts for one), under a somewhat tardy conviction that it will not do to depend on your slave States for cotton. Some sort of decision of the case must happen soon. If the slaveholders persist in endeavoring to uphold their system, Europe will hasten to form another connection in support of the cotton manufacturers. If your Southern States become cultivated by free labor, we shall be more eager than ever to buy their cotton, as a security for peace. The one certain thing in European eyes is that ruin must ensue upon any further protraction of such a slavery as we witness among you; and we shall exert ourselves to escape from any fatal share in the ruin of your slave States. We used to say that our Lancashire manufacturers were the strongest supporters of slavery, in their dread of compromising the supply of cotton. We see them now urging forward the colonial and African growth of the material; and we do not now despair of their perceiving that it will be good policy to promote to the utmost the free-labor production of all commodities grown in your Southern States. You will observe in the same discussion the remarks made on the remissness of your government in regard to the prevention of the slave trade, and on the confession and promise of amendment made by the Washington Cabinet; and again, the promise of the French Emperor to discontinue the transfer of native of Africans to his colonies on the expiration of his contract with the Marseilles house which transacts the business. How speedily and simply the whole evil would be extinguished by your honest and thorough abjuration of negro slavery! With your republic on the wrong side, the struggle is hard, weary and disgusting. With your republic on the right side, a new period of progress would open upon wide regions of the globe, and whole races of men.

At the very time that our interest is engaged in your condition at home, our hearts are wrung and our tempers incensed against you by new and greater horrors on board your merchant-ships. On the very first day of the Session, notice was given in Parliament of an inquiry into what had been done during the recess between the two governments towards putting a stop to the intolerable cruelties which seem to be ever on the increase. Mr. Milnes has already obtained an answer, as you will have seen. We are told to expect to hear soon of an arrangement, conducted by Mr. Dallas and our Minister for Foreign Affairs, by which provision will be made for bringing that order of criminals to justice. We earnestly hope that your citizens are showing an interest in the matter at home. The best thing they can do is, as I suggested before, to look at the prevention as well as the punishment of such abuse of power. We should hear with strong satisfaction of the appointment of some ordeal to prove the fitness of maritime officers before they are entrusted with command on the high seas. It is not unobserved here that while no victims come amiss to cruel and passionate masters and mates of vessels, the colored seamen under them are murdered with the most diabolical deliberation and audacious cruelty. It strikes us that any ship captain or mate who should torture and gradually kill any monkey on board, as many colored seamen have been tortured and killed, would never be able to show his face in his own port again. If so, would he be disgraced in an equal degree by killing a 'nigger' with blows, stabs and starvation?

My last letter was scarcely posted when the news arrived which has since excited Europe from end to end—the news of the commercial compact between England and France which we have desired and advocated from the time we had free trade ourselves. On the face of it, the transaction is one which should be hailed with rejoicing everywhere. By a free exchange of commodities between the two neighboring nations war would be rendered almost impossible, the French people would be tranquillized, cheered and rendered comparatively prosperous, and our working-classes would be benefited in proportion. Of course, the question is whether the transaction is in reality what it appears. Most of us believe that no act of the French Emperor's is what it assumes to be; but there must be more good than harm in this particular compact. Some objectors ask why we go back to the exploded policy of a commercial treaty with reciprocal obligations, after adopting the principle of free trade. The answer cannot be spoken everywhere aloud; but it is easily understood. By a treaty, the agreement is made between the two nations, instead of between their governments; so that in case of any change of rulers, there may be some security for the mutual understanding of the peoples. Others, again, complain of the delay of relaxations on the French side while we shall immediately admit their manufactures. The reply is that it would be pleasanter and more profitable to avoid all delay; but if the French are bound by contracts and pledges to maintain certain prohibitions and protective duties up to a certain future date, that is no reason why we should punish ourselves by waiting for cheap wines and silks till our neighbors are ready with their full reciprocity. By the time they are free (the latter part of 1861) we hope some progress may have been made in substituting harmless and wholesome light wines for pernicious intoxicating drinks among the working and middle-classes of our countrymen; and there cannot but be a great stimulus given to trade on both sides by an increased demand on one. Several commodities, however, will be released on the French side in the course of this year. We hear of raptures among some classes of producers in France, a consternation among others; but the substantial sober conviction common to them and us is that the chances of peace are improved by the new compact. The Emperor wrought the transformation of trade in his favorite pantomime fashion; but we have seen it too often to be very much startled. Nor do we take it to mean more than it does. While Mr. Cobden (who has worked effectually in the business) is transported with the scheme and the Emperor, and secure about the future, we who stand further off perceive why the Emperor should be at present supremely desirous of the friendship and confidence of England. We cordially join in a scheme which is beneficial in itself; but not the less do we go on with our drill and rifle practice. We turn out more, and not fewer, Armstrong guns; we urge on the fitting and manning of our ships; and we are ready to pay what the Chancellor of the Exchequer shall ask of us, both to provide direct defences for the country and to compensate for the surrendered duties on French produce while the new trade is growing—the best, because an indirect and inoffensive defence from quarrel and war. There is nothing in the commercial treaty to blind us to the intrigues about Savoy and Nice, or the liabilities of Prussia and Belgium. As long as the Emperor works pantomimic surprises two or three times a year, and changes his policy from month to month, and alternately offends and humors every government in Europe, we shall hold ourselves prepared for any event. Meantime, freedom of commerce is a blessing—a blessing which would have abolished slavery in your country if you had early adopted it. Austria is more distressed, the Pope more angry, and the Italians happier than when I wrote you last; and we are all looking more eagerly to Hungary, where a revolution is clearly impending.

H. M.

LETTERS FROM PARIS.....No. XVII.

Paris, January 25, 1860.

The policy inaugurated by the dismissal of Count Walewski is developing itself every day; those papers which we have heard abusing the Italians for their ingratitude to the French Emperor and their unwillingness to obey his directions are now full of enthusiastic praise of Italy, Garibaldi, Farini, &c. Cavour has taken again the lead of the Piedmontese government, and resumed the policy interrupted by the Villafranca peace; the Pope speaks of retiring into the Roman Catacombs in case his temporal power should be taken away from him. We are here overwhelmed with pamphlets on this Roman question; not only the French bishops have written replies to the famous brochure called "The Pope and the Congress," and attributed to the Emperor; the Papacy has found a few champions among the laymen, and even among those whose names have always been connected with the liberal party. No one would wonder if M. de Montalembert and M. de Falloux should write pamphlet after pamphlet for the Pope, but public opinion has been rather surprised to hear of a pro-papal brochure of M. Villemain, the celebrated professor, and one of the ex Ministers of Louis Philippe. There are now, it must be said, two parties in the liberal camp, one inclined to lean towards Catholicism and the Bourbons, the other more democratic and radical. The liberals of the first class attribute their defeat of 1848, and the dreadful results which have followed the overthrow of the Constitutional government, to the indulgence shown during the reign of Louis Philippe to the democrats and the press; and they believe, very sincerely, that the country which they have governed for eighteen years after the principles of a Constitutional government was not prepared for it; they therefore, without advocating openly the ancient regime, desire to revive as much as possible the feelings of loyalty and of devotion to Catholicism, which, in their opinion, are the necessary supports of the monarchy, which they would like to see reëstablished. To this class of liberals belong a great many of the statesmen whom the revolution of 1848 has disappointed, and, among others, Guizot, the head of Louis Philippe's last cabinet. He has openly made himself a legitimist, and in his opinion the Princes of Orleans ought to reconcile themselves with the Count de Chambord and unite their destines to his. The largest part of the French Academy partakes the same feelings, and they are shared by the most influential salons of the Faubourg St. Germain. With this revival of monarchical and anti-democratic principles is connected a revival of Catholicism. Men who have struggled almost their whole life against the encroachments and the pretensions of the clergy are now its best allies. Cousin, the famous philosopher, is one of these converts, and his time is spent between abbés and devout duchesses; Thiers, who once, it is said, witnessed with feelings of unrestrained joy the sacking of the Paris *Archevêché*, and urged the first expedition made in 1849 against the Roman Republic, now expresses his disapprobation of the Emperor's policy towards the Pope; but M. Villemain comes foremost, and this ancient enemy of the Jesuits now receives all their praises. In its next election, the French Academy, to manifest its sympathies, will name the great preacher, Lacordaire, and the gown of the Dominican order will make its first appearance in the learned society.

All these attempts to influence public opinion on the side of the Papacy are very ill-judged and very useless; there is, fortunately, besides the men I have just spoken of, a large number of liberals who remain faithful to the doctrines of liberalism; their hatred of the Imperial Constitution does not blind their eyes to the evidence of facts; they know that whatever strength the French Emperor possesses, beyond the material strength of his military tyranny, lies entirely in the democratic character of his government. I shall not astonish Americans if I tell them that democracy can be a tyranny. In America that tyranny is exercised by an oligarchy of slaveholders; in France by one single ruler, who has given the most complete satisfaction to the democratic feelings of his people, at the same time that he destroyed all its liberties. The very fact that the French people have been willing to sacrifice liberty to have their love of equality gratified has convinced almost all the liberals that no government will be strong in this country if it is not based on the most democratic principles, and does not give to all citizens, rich and poor, ignorant and educated, the same political rights. What we, therefore, wish is not to reconstruct a monarchical government, supported by a clergy and an aristocracy—not even by the oligarchy of the middle classes. We desire to find a political form which would give to the people liberty in conjunction with equality, in which the exercise of political rights would be something more than a constant act of abdication in the hands of a despot. If Louis Philippe had understood better his position, if he had governed like King Leopold in Belgium, or Victor Emanuel in Piedmont—if, above all, he had made a radical electoral reform, so as not to seem supported on his throne by the bourgeoise alone—this dream of equality and liberty would perhaps now be realized. It might have been realized, too, by the republic if the nation had not chosen for the first President the Prince who took the oath to the republic and, three years after, broke it and made himself Emperor. From that time, there has always been a secret understanding between the true democratic liberals that they would struggle together to get a government, be it monarchical or republican, where the alliance of democracy and liberty might be realized. The Princes of the house of Orleans, instructed by the fate of their father, have always favored this plan, and have, against the wish of many of the old statesmen who served Louis Philippe, refused to enter into a political compact with the representative of legitimacy, often called Henri V. by his supporters. They have taken the most sympathetic interest in the Crimean war, and the Italian war, and one of them, the young Duke of Chartres, has joined the Piedmontese army to fight the Austrians. I am happy to say, too, that I have just learned their formal disapprobation of M. Villemain's last pamphlet, written in defence of the temporal power of the Pope. If ever any one of these Princes ascends the French throne, it will be in the character of a constitutional sovereign, and the political power will lie in a Parliament, named by popular suffrage. They will not be despots, and therefore their personal feelings are not, perhaps, of so much importance as those of the actual ruler of France, whose dreams even agitate the world; but it is, nevertheless, gratifying to know that all the Orleans Princes have remained faithful to liberal ideas; brave, intelligent, honest, they have no other wish than to be permitted to save their country, whenever its interior administration shall be as liberal as its external policy. They think that France is as worthy of liberty as Wallachia, Moldavia, or even Italy, that it is not enough to free other nations, and that she must at last free herself. Such principles are too broad to be accepted by the petty opposition of the men who have no better way to attack a government than to attack all its acts, good or bad. True liberals have no objection to state that they are satisfied with the new policy followed by the Emperor towards Italy and the Pope; they not only wish to see the Romagnas separated from the Papal Kingdom, after the Imperial programme; defending as they do the principle of the separation of temporal and spiritual power, they desire to see the Pope entirely deprived of temporal power.

We cannot but congratulate ourselves on the new alliance formed between France and England. As a premium for England's political support, the Emperor has made great changes in our commercial policy; there will be no more prohibition of English goods; and we are entering at last the path of free trade. This measure will, I trust, prove very beneficial to the people in this country, and, besides its direct benefits, will have an indirect advantage in preventing, if carried into execution, the often-predicted struggle of two countries whose alliance is so beneficial to the world.

But, alas! all this exterior liberalism, if I might call it so, brings no change in the internal policy. Of our wretched state in this last particular, I must give you the most recent proof. A paper, called the *Courier de Paris*, has been just bought by the Count d'Hausonville, with the intention of getting an organ for the liberals. But, under the present law of the press, the choice of the Director of a paper must be approved by the Minister of the Interior. M. Billault, the present minister, refused to accept the director chosen by M. d'Hausonville; in consequence, he refused to pay for the paper, and was prosecuted by the seller. The tribunal was obliged to decide that the sale could not be considered as valid, since the buyer could not make "act of proprietor," and the property was lost in his hands. The paper, therefore, will fall into hands more agreeable to the government, and we must expect soon to read in it great praises of M. Billault, and abuse of M. d'Hausonville.

I am looking here with great interest on the votes of your House of Congress; every steamer brings Mr. Sherman nearer the majority. May he succeed at last! It will not probably do much more for the anti-slavery cause than the success of Mr. Banks; but we have in France a proverb saying that "little rills make great rivers."

PERSONAL.

Wendell Phillips delivered a lecture in the Brooklyn Athenæum, on Tuesday evening last, to a large audience. His subject was "Street Life in Europe."

Mr. A. H., Ernst, a well-known anti-slavery man, died at his residence in Cincinnati, on the 13th inst. He was born in Germany, but came to this country in early life.

Ralph Waldo Emerson took an extra train, on which he was the sole passenger, from Lafayette to Chicago the other evening, in time to lecture in the latter city.

William H. Seward will probably address the Senate on Wednesday next upon the proposition to admit Kansas to the Union. His friends say he will make a speech worthy of his name and fame, and we trust that at least he will take no backward step.

Some of the chivalric of Columbia, S. C., have ordered from a local manufacturer an elegant *Palmetto* cane, to be presented to the ruffian Edmundson as a testimonial of their appreciation of his manliness in attacking a sick Congressman for daring to speak his mind at the Federal Capital.

We are requested to state that Mrs. Brown, the widow of the martyr of Harper's Ferry, is much embarrassed and annoyed by the multitude of letters addressed to her, for one purpose or another, by entire strangers, who have no claims upon her attention, and who seek to promote their own interest or gratify their curiosity, regardless of the restraints of delicacy and propriety. Want of manners, in such a case, certainly indicates a want of sense, but we hope this notice may be generally copied by the press and lead at least to some abatement of the evil alluded to.

Grace Greenwood gave her interesting and elequent lecture on "The Heroic in Common Life," in Mr. Chapin's Church in New York, on Tuesday evening. The cordial greeting which she received from a numerous and appreciative auditory bore an unconscious witness to the gradual dying away of the popular prejudice against woman's speaking in public. Mr. Theodore Tilton, who presented the lecturer to her audience, said in an introductory speech—

"It is somewhat singular that our American civilization, with its professed democratic equality, should deny to women what it claims for men—the right of Free Speech. But as the only argument offered to sustain this proscription is Prejudice, so the only argument needed to do away with it is Example. Whenever a true and noble woman comes to the platform, bringing with her a true and noble thought, every word that she utters will be its own vindication for the utterance. When Queen Elizabeth, in stepping on board her barge on the Thames, was in danger of soiling her feet, one of her courtiers advised her to retire; but Sir Walter Raleigh, taking off his velvet cloak, threw it down under her shoes, that she might walk over without harm. Many men suppose that a woman cannot step upon a public platform without soiling her feet; and so, instead of acting as true gentlemen and bridging her way by their gallantry, they ungraciously lift their hands, and cry out, "Go back! go back!" But I appeal to the courtesy of every honest man in this audience whether it be not nobler and manlier when a woman comes to the platform to aid her forward than to frown her back. A woman has as much right to a platform as to a parlor; as much right to a pupil as to a writing-desk. It is never thought strange when a lady stands before an orchestra in a concert-room, or bows at the footlights in the theatre: and why should it be thought any more strange when she walks to the edge of the platform in the lecture-hall, or ascends the pulpit-stairs in the church?"

Legislative Impertinence Rebuked.—The following letter from the Governor of Maryland to the House of Delegates of that State needs no explanation.

State of Maryland, Executive Chamber, Annapolis, Feb. 16, 1860.

To the House of Delegates.

Gentlemen: I have been informed by a Committee of your House that you have adopted an order, reciting, "That whereas it appears from the public Press of the country that the Governor of Maryland has placed this State in a false position, by presenting his congratulations to Mr. Pennington, of New Jersey, a Black Republican, upon his election to the distinguished position of Speaker to the House of Representatives," and directing a Committee, appointed by the Speaker, to inquire of the Governor whether his congratulations were presented at all, and, if so, whether privately or officially.

I cannot admit the right of the House of Delegates to make any such inquiry of me; and the respect which, in my opinion, ought to be observed by each Department of the Government towards every other precludes me from returning any answer to such a message, other than the acknowledgment of its receipt. Thos. H. Hicks.

Capital Punishment.—Mr. Van Horn, of Niagara, Chairman of the Committee of the New York Legislature to whom was referred the petititions for the Abolition of Capital Punishment, has presented a bill, in compliance with the prayer of the petitioners, accompanied by a written report, in which it is shown with, great clearness and force, that it is a great fallacy to attempt to sustain the Death Penalty, on the authority of the Bible; that the fear of the gallows does not diminish the crime of murder, while the hanging of men by the State tends to lessen the regard for the sacredness of human life; that the abolition of the death penalty, wherever it has been adopted, has been attended with good results and a clear diminution of crime in all time past, in the countries of the Old World, as well as in our own country, and in our own day.

Mr. Van Horn, says the correspondent of *The Tribune*, argues clearly and forcibly that the gallows should be abolished for the reasons above, and in deference to the enlightened sentiment of the people.

Premium Tract.—The Executive Committee of the Church Anti-Slavery Society having offered a prize of $100 for the best tract on the question, "How shall Northern Churches and Christians absolve themselves from all responsible connection with Slavery?" have appointed the following gentlemen the Committee of Adjudicature: The Rev. J. C. Webster, Hopkinton, Congregationalist; the Rev. J. W. Murdock, Boston, Baptist; the Rev. M. French, New York, Methodist. Manuscripts competing for the prize are to be sent, with sealed envelopes containing the names of the authors, up to the 1st of July, either to the chairman of the Committee of Award or to the Secretary of the Society, the Rev. H. T. Cheever, Jewett City, Conn.

The Irrepressible Conflict still goes on. Parker Pillsbury, Aaron M. Powell and Susan B. Anthony commenced a second series of Anti-Slavery Conventions in this State on the 231 inst., at Port Byron, Cayuga Co. They are to attend Conventions at Weedsport and Jordan next week.

NEW SERIES OF ANTI SLAVERY TRACTS.

We announce with much pleasure the issue of three new and valuable Anti-Slavery Tracts. They consist of the freshest and most interesting matter, and we invite to them the attention of all our readers. As they are to be sold at the simple cost (or less), we hope that orders for them will be numerous. The series is to be continued, from time to time. The three already published are as follows:

No. 1. Correspondence between Lydia Maria Child and Governor Wise and Mrs Mason, of Virginia. 28 pp.

No. 2. Victor Hugo on American Slavery, with letters of other distinguished Europeans, viz., De Tocqueville, Mazzini, Humboldt, Lafayette, &c. 24 pp.

No. 3. An Account of some of the Principal Slave Insurrections during the last two Centuries. By Joshua Coffin. 36 pp.

Price of the first two of the above, *five cents single*; 50 cts. the dozen; $3 50 *the hundred*. Of No. 3, *six cents single*; 60 *cts. the dozen*; $4 *the hundred*.

☞ To be had at the Anti-Slavery Offices, 5 Beekman street, New York; 107 North Fifth street, Philadelphia; and No. 21 Cornhill, Boston.

☞ The American Anti-Slavery Society has also just published, in a neat pamphlet form, the able and e

Miscellaneous Department.

THE SLAVE-SHIP.

[The following translation from Vogl is extracted from an excellent little Volume—*German Ballads and Poems*—by A. Boyd.]

A SHIP bounds o'er the open sea,
Concealed by fog and night;
The waves are foaming over it,
Dashed by the wild storm's might.

Two hundred slaves lie prisoned there,
Between the narrow beams;
Half wakened by the howling storm,
Half brooding savage dreams.

They see themselves, like laboring beasts,
Sold on a foreign shore;
They feel the scourge's heavy blows,
The sunbeams, scorching sore.

They pray with fervent soul, aloud,
Amidst the storm and rain:
"O Lord! release, with sudden death,
Us from such lasting pain!"

And over slaves and sailors howls
The storm with savage might,
No beacon shines—the lightning's flash
Alone illumes the night.

The captain cries: "O Allah—help!
Save us from danger, save!"
The slaves within call wildly out:
"O Lord! give us the grave."

And fierce and fiercer drives the storm;
The ship bounds madly on!
Sudden—it strikes upon a rock!
And splits—all hope is gone!

And from the wreck: "O woe! O woe!"
Howls loudly o'er the sea;
But from two hundred lips resound:
"Hail, Lord! we now are free!"

—*Chambers's Journal.*

FOR THE ANTI-SLAVERY STANDARD.

MADGE VERTNER.

BY MATTIE GRIFFITH.

CHAP. XXVIII.

RACHEL, Maria and Peter, with one or two other innocent *accomplices* (who were arrested, tried and proved guilty on the merest suspicion), were hurried through a sham trial and sentenced by the bogus Court to receive nine-and-thirty lashes upon the bare back, at the public whipping-post. All through the trial, Rachel bore the most stolid and indifferent appearance. She knew, from the first, what would be the decision of *such* a court, and she possessed her soul in true bravery, little caring what might come; but Maria constantly wept and wrung her hands, all the while exclaiming, with groans and sighs, "I brung it upon you all; oh! that I had died first"; while Peter sat with sullen, silent face, not seeming to see or hear what was going on around.

It was a squire's court, and the case was soon disposed of. Only once, after Rachel had heard the Court's decision, and when they were taking her back to the jail, did her eye run round the house, as if in search of some one. She looked disappointed, and a half sigh escaped her, but, with that strong courage which heroic women realize in the moment of trial, she gathered up the forces of her soul (grief, shame, mortification were frozen upon her heart), and moved with as proud a step from that court-room to the jail as though she had been going to a throne.

Once returned to the jail, with a generous self-forgetfulness she sought to minister, by manifold acts of kindness, to the comfort of Maria and Peter.

"Come," she said, with a pleasant, almost lively tone, "we mustn't be sad; let us not forget that pain only lasts for a short while. We do not feel that we have done wrong; our consciences are right; let us be bold and fear nothing else. What are thirty-nine whip lashes? they only cut the body, and cannot mortify the soul. The sting and smart are nothing. Come, cheer up, don't care for it."

"Yes; but, Rachel," said Maria, "I has lost freedom; I thought it was almost mine; 'pears to me now as if I had done lost everything. Ef they'd only kill me an' be done wid it, I'd thank 'em; but I kan't go back an' sarve agin as I has done. Dis little drap o' freedom has done got up my thirst, so dat I'll parch an' go mad if I has to be a slave agin; an' den, too, dey'll either take me to Missouri or sell me down de river, 'part from Peter, an' I shan't have no bit o' comfort."

Rachel felt all this; the slave woman's grief entered her heart; yet she forbore any words of encouragement to a grief so dreadful.

"Well, what of that?" she replied. "This life only lasts for a little while. You may soon die; and if your faith is good, you surely believe that it will be better hereafter. Come, cheer up; this world, with all its cruelty and oppression, will soon pass away, and the next one shall surely be better for you and me."

"Oh, Rachel, I is a poor sinner; and while dis great trouble is upon me, I kan't think 'bout de next world: I only *feels* dis here. I knows it all does very well for 'em as has got things nice an' fa'r to be a-talkin' 'bout de next world; but poor slaves, like Peter an' me, kan't afford to look away from dis here. Trouble sticks you down to dis. Why, Rachel, when a chile is burnin' in de fire, it don't do it no good to know dat dar is an ice-house quarter a mile nigh; de chile don't care for nothin' den; it only feels de burn; so you kan't git me off dis here. Den, too, I knows dat I has bin de cause of bringin' suf ferin to you an' Peter; 'pears like I *could* bar it all to myself, but I doesn't like it to come to de rest o' you."

"Never mind 'bout me, Maria," added Peter between his sobs; "never mind 'bout me, ole 'ooman; only take kere o' yourself; 'tis 'bout you I keep all time studyin'. 'Tain't no use now kering 'bout anything, bekase we is jist got to walk up to dat whippin'-post, as we has walked up to a good many other trials; we has jist got to look it in de face, an' think 'bout dat 'ar cross dat dey hung de good Lord on; an' I tells you, it'll make us forgit de pain. I does," he continued, as he dashed his hand across his eyes, "feel sorry for Rachel; she is a lady person, an' it will go hard with her to stand up dar afore so many people an' be whipt like a dog; it's a great shame."

Rachel's face turned a shade paler, and her thin lip quivered, while the dilating nostril and flashing eye told how hard a struggle was going on between her pride and submission to circumstances.

"Why is it thus with me?" was the one bitter question that constantly flashed through her brain; yet, putting it aside, crushing down all useless repining, she took the rough hand of Maria within hers, and, in an altered voice, said,

"If I have been able to do you a kindness—if the cup of cold water and the crust of bread which I gave you, in the name of Christ and Humanity, have been of grateful service to you—I will now ask in return that you show your regard for me by trying to bear this present trouble; don't repine; you have need of all your strength; don't think of me. I can and *shall* endure my punishment with indifference, for I have a peace within my heart which no whip can lash out. All that I want of you and Maria is to try to be brave; and in order to do so, you must not again speak of the matter; by thinking and speaking of it, you lose your power of resistance. Talk about some more cheerful subject, and your spirits will be better.

"My sperrit is done knocked clean down; it's lying flat in de mud; an' I don't never 'spect to see it rise agin. I ain't one of 'em dat is of a willin' mind; I kan't be, like you an' Peter, reconcile. May be I bain't seen de Heavenly Dove. Dey say 'em dat sees dat is allers safe. Oh! Lord, I is so wicked dat I'm even 'fraid of '*a sign*.'"

In her generous effort to comfort these two poor, trembling slaves, Rachel was so completely drawn away from herself that she, too, received consolation. But let no one suppose that she was as indifferent to the impending punishment as her words seemed to imply and she believed. There were moments when the rush of grief and shame seemed almost ready to overwhelm her—when she stood faint and weary, ready, in her agony, to curse her fate. Let it be borne in mind that she had been comparatively delicately reared—that she was *free*—and though oppressed for the few drops of dark blood that stained her veins, yet she had never been a slave; and now to be humiliated by a public whipping was bitter and galling.

Madge did not speak further with her father about Rachel, but she was observed to be often alone, unusually silent. The negroes remarked the change; poor Rover *realized* that something was wrong with his mistress; he missed her usual playful fondling; he stole up to her side, licked her hands, practised all his prettiest pranks and antics, as if to win her back to sport and pleasure. Pomp often stole to her side, and, with more than his wonted tenderness, asked, "Is yer sick, Miss Madge?" But still she could not be beguiled.

"What is it, Madge?" asked Mrs. Vertner.

"Oh, nothing, mamma, only the world is so wicked."

"I don't think so, my dear. It has been, I am sure, a very good world to you. I only wish, Madge, that you could see some of the poor suffering people who live in the city alleys, who beg their bread from door to door, who have scarcely clothes to protect them from the cold. They have a *right* to complain, but you have every blessing, every luxury, and yet sigh because the world is unkind."

"I think, mamma, you have made out my case for me, and furnished me with the best arguments. I would that my condition were less luxurious, since I am surrounded by so much suffering. Now, if there are so many poor creatures starving, suffering for the barest comforts, I do not believe we are entitled to so much ease and luxury. We have no business owning all this land, keeping up such an establishment, least of all holding so many servants."

"Why, Madge is an agrarian," exclaimed Mrs. Vertner to Helen, who was sitting near.

"A what?" inquired Madge.

"Agrarian, my dear; that is, you think people should hold property in common."

"I don't know what you call it; I only *feel* that it is wrong in the sight of God for my father or any one to hold such an amount of property, to live in such style, while hundreds are suffering for ordinary comforts, and the only wonder is that God does not send us some signal punishment."

After madge had left the room, Mrs. Vertner said to Helen,

"That girl grows stranger and more peculiar each day; I don't pretend to understand her; indeed, I am sometimes afraid that I do not feel rightly toward her; I often accuse myself of a want of maternal affection, but she is so singular, so perverse, so rude and almost rowdyish. You know she was sent away from me for the first years of her life to be nursed by old Suzy, and I have often fancied that the old negro set some spell upon her; I have heard of such things, and am half tempted to believe them."

Helen laughingly answered,

"Well, the spell has only been one of great fascination. Madge charms everybody My husband thinks her the most enchanting person he ever met; and as for the charm she exercises over me, I find that it increases with every year and month of my existence. One of the strongest ties my frail life bears to this world is Madge's love; and, dear Mrs. Vertner, I can't bear to have you speak and feel thus toward her. Madge observes it and is pained." Helen's voice faltered; tears were in her sweet eyes; but that little cough, which the least excitement produced, now came to the relief of her emotion.

"Now, Helen, dear, why will you excite yourself?" cried Madge, who opened the door just as that paroxysm of coughing began; "what have you been talking about—what has so agitated you?" and Madge wound her arms round Helen's neck, stroked her cheek, and said the most affectionate and soothing things to her.

Mrs. Vertner's face was very pale. Helen's words she felt to be a truth. She had often suspected that her child, her wild and truant, but loving and earnest, Madge, felt the want of genuine sympathy—pined for a mother's heart and a true mother's love; but when these doubts occurred to her mind, as they often did, she put them aside with the deluding assurance, "The child is so wild and boisterous that love would only be one of the many refinements which she puts scornfully under her feet"; and so the mother turned again to her jewels, laces and satins, and found ample pleasure there.

"Helen," whispered Madge, as she bent over her friend, "I want to go home with you this evening and stay to-night and to-morrow with you."

"I shall be delighted, Madge."

"Tell mamma—nay, Helen, ask her—perhaps she will be pleased by it."

Helen observed that Madge's eyes were wet with tears, and she felt touched by this pretty and affectionate little compliment which she wished to pay her mother, for it was a well-known fact that Madge went where and did what she pleased, asking no one's permission. Such had been the plan adopted by Col. Vertner. He, who stripped negroes of every shred of personal liberty, allowed the largest amount to his wife and child.

"Helen," said Madge, as they drove slowly into the village, "do you know why I proposed to spend to-night with you?"

"No, dear; it is, I suppose, only one of your fascinating whims, which, like all the rest, brings pleasure to me." She warmly pressed Madge's hand.

"Thank, you, Helen; but, then, I have a particular reason for wishing to be in town to-morrow."

"Why, Madge?" Helen again pressed the little hand which still rested within her own. "And yet I half suspect your reason."

"And, Helen, you do not object, and will not attempt to thwart me?" She fixed her large, anxious eyes full upon her friend.

"I cannot oppose you, Madge, in anything, yet I wish you would consider this matter well. You surely do not mean to go to the ——?"

"You cannot even say the word, Helen, your nerves are so weak; but I know what you mean. Yes, I shall go to the whipping-post. I shall see it, and then, afterward, determine what to do."

"Oh, Madge, why uselessly torture yourself by such a terrible sight?"

"If the *sight* will be terrible to me, what will the feeling be to the poor victims? My eyes are not more delicate than their backs. I shall be present at the whipping. Will you lend me your carriage?"

"Certainly; but can't I dissuade you?"

"No, don't attempt it; my mind is fully made up."

Helen's only answer was a silent pressure of the hand.

When they reached Mrs. Mason's house, they found Mr. Norton standing at the door, anxiously watching for them.

"Dear Helen," he exclaimed, as he gently assisted his wife from the carriage, "I hope this day has not been too much for your strength."

"Oh, no, indeed," she replied, as she leaned heavily upon that strong, protecting arm, "Madge always inspires me with a sense of her own infinite life. Do you know I seem to borrow strength from her?"

"Yes, my dear, and venture, perhaps, to build too largely upon that borrowed power, and so exhaust the loan before you are aware of it."

"Dear Helen," cried Madge, "I wish indeed that I could largely endow you with my surplus strength; but then it would not be well to have you too strong; who asks or expects, or even wishes, that the rose shall be strong? its very frailty and delicacy are portions of its wondrous beauty." Drawing a little nearer to Helen, she whispered, "Don't tell your husband where I am going to-morrow; don't tell any one."

Helen answered by one long, confiding, earnest, affectionate glance, which seemed to say, "Thy will shall be my law."

JOHN BROWN THE REBEL.

[At the meeting in Providence, on the day of John Brown's execution, some remarks were made by Hon. A. C. Barstow, showing the parallelism of this case with that of John Brown of Rhode Island, whose family founded and named the celebrated University of that State.]

IN resistance to the oppressions of the British government, Rhode Island led the van. Four years before the declaration of American Independence she struck the first blow and drew the first blood in freedom's cause on the waters of our own beautiful Naragansett; and on that memorable occasion the man who commanded and led the attack was named John Brown! Yes! Rhode Island has a John Brown in her history, whose memory is embalmed in the affections of all who read it; and yet the act which has rescued that name from oblivion and made it immortal was as full of rank rebellion, and coupled with contingencies as dire and bloody, as were those connected with the foray at Harper's Ferry. But *who* and *where* is the man who would erase a line of that page in our history which records the burning of the Gaspee, or allow the breath of suspicion to fall either upon the *motive* or the *act* of that John Brown or his associates, who, on the 10th June, 1772, without law and against law—yea, in the face of threatened execution—engaged in that act of *successful rebellion!*

The facts are doubtless familiar to you. The people of Rhode Island were annoyed by the presence of armed vessels in their waters, and their commerce was constantly vexed by the officious and insolent meddling of Lieut. Dudington of the cutter Gaspee, which acted as a tender to the ship-of-war Beaver, stationed at Newport. Complaint was made to Admiral Montague, stationed at Boston, who, instead of giving desired relief, answered, "As sure as the people of Rhode Island attempt to rescue any vessel, and any of them are taken, I will hang them as pirates." Seconded thus, in insolence, by his superior officer, Dudington continued to insult the inhabitants, detain their vessels, and make illegal seizure of goods, of which the recovery cost more than they were worth. On the 9th June, 1775, the Providence packet was returning to Providence; Dudington gave chase. The tide being at flood, the packet ventured near shore; the Gaspee confidently followed, and, drawing more water, ran aground a little below Pawtuxet, on what is now called Gaspee Point. On the following night, a band of men, commanded by John Brown, in six boats, with muffled oars, approached the Gaspee, boarded her, and, after a scuffle, in which Dudington was wounded, took and landed the crew, and then set the vessel on fire. Suppose they had been overcome, taken and hung, would that have altered the nature of the act, or changed the character of the men? If this act of rebellion was praiseworthy, on what principle is that of the present John Brown blameworthy? Why should any man be proud of his relationship to the first John Brown, and at the same time frown upon the man who is moved, despite his faults, to express the least sympathy for the second John Brown?

SIR JOHN BOWRING.—The present Sir John Bowring is not the first of his family who has borne that name. In a curious collection of "Miscellanies, Historical and Philological," which was published in 1703, is a narrative addressed to King Charles II., and to his Queen Catharine, from "the humblest of his most prostrately-devoted vassals, Sir John Bowring, Kt., who (he adds) presents this manuscript of many most occult concerns and secret transactions relating to your glorious father, England's Royal proto-martyr." The printed volume consists of ninety-four pages octavo, and reports a succession of conversations between the King and the worthy Knight, when in attendance upon him in Carisbrooke Castle. On one occasion it appears that he supplied his royal master with a purse of £200, a proceeding which afterwards brought him into great danger. Sir John Bowring says, in another part of his interesting narrative, "his Majesty was pleased to sign for me a warrant for a barpenetcy for myself, which, with other papers of his Majesty, was afterwards eaten by mice, being hidden too far behind a wainscot when my father's house came to be searched by Parliamentary officers." It was probably one of the objects of the knight's address to Charles II. to obtain the confirmation to himself of the baronetcy granted to his father; but whether from distrust of the knight's statement, or from that habitual carelessness, neglect and ingratitude which seem to have characterized the "merry" monarch's relations towards those who had rendered services to himself or his father in the hour of adversity and humiliation, no record of baronetcy is found as yet to exist in the Herald's College. The present Sir John Bowring is the eldest lineal descendant of the ancient family of Bowring of Bowringsleigh, to which family "the most prostrately-devoted vassal" above-mentioned belonged; and it is quite within the power of the Crown, after a lapse of two hundred years, to make good the promises of its royal predecessor. The royal favor could be shown to no one who has earned it better than Sir John Bowring.

THE TWO WORLDS.

Two worlds there are. To one our eyes we strain—
Whose magic rays we shall not see again:
Bright haze of morning veils its glimmering shore.
Ah, truly breathed we there
Intoxicating air—
Glad were our hearts in that sweet realm of Nevermore.

The lover there drank her delicious breath
Whose love has yielded since to change or death;
The mother kissed her child, whose days are o'er.
Alas! too soon have fled
The irreclaimable dead:
We see them—visions strange—amid the Nevermore.

The merry song some maidens used to sing—
The brown, brown hair that once was wont to cling
To temples long clay-cold—to the very core
They strike our weary hearts,
As some vexed memory starts
From that long-faced land—the realm of Nevermore.

It is perpetual summer there. But here
Sadly we may remember rivers clear,
And harebells quivering on the meadow-floor.
For brighter bells and bluer,
For tenderer hearts and truer,
People that happy land, the realm of Nevermore.

Upon the frontier of this shadowy land,
We, pilgrims of eternal sorrow, stand.
What realm lies forward, with its happier store
Of forests green and deep,
Of valleys hushed in sleep,
And lakes most peaceful? 'Tis the land of Evermore.

Very far off its marble cities seem—
Very far off—beyond our sensual dream—
Its woods, unruffled by the wild wind's roar;
Yet does the turbulent surge
Howl on its very verge,
One moment—and we breath within the Evermore.

They whom we loved and lost so long ago
Dwell in those cities, far from mortal woe—
Hunt those fresh woodlands, whence sweet carrollings soar,
Eternal peace have they:
God wipes their tears away:
They drink that river of life which flows for Evermore.

Thither we hasten through these regions dim,
But lo, the wide wings of the Seraphim
Shine in the sunset! On that joyous shore
Our lighted hearts shall know
The life of long ago:
The sorrow-burdened past shall fade for Evermore.

—*Dublin University Magazine.*

A TALE OF HEROISM.

From The Harvard Magazine.*

THERE is no more interesting period of our history as a republic than that embraced between the years 1830 and 1840. The agitation of the question of slavery, beginning at the former date, awoke a guilty nation to a consciousness of its guilt, and to the most strenuous efforts to keep it out of sight, by the suppression of discussion, of free thought and speech. This is the period of the triumph of mob law in America; of the attempt, on the part of Congress, to abolish the sacred right of petition; of the public offering of rewards by the Legislatures of Southern States for the assassination of Northern Abolitionists; of the intensest prejudice against the free people of color; of the violation of the privacy of the mails, under the sanction of the Postmaster-General; and, in short, of unrestrained violence to life, limb and property, not only without the disapprobation, but even with the connivance and applause, of the government, the clergy, and the people of these United States.

In 1832, there had been established, at a short distance from Cincinnati, a Presbyterian theological institute, known as Lane Seminary, which began with a handsome number of students, and gave promise of doing great things for the West. The now venerable Dr. Lyman Beecher had embarked his whole soul in the enterprise, and had been chosen President of the Seminary. All went on smoothly till the beginning of the term, June, 1833, when the two great questions of Colonization and Immediate Emancipation, which were warring with each other in the world without, began to be talked of (very naturally) within the Institution. A flourishing Colonization Society had existed almost from the start; and at this time there were, perhaps, but two Abolitionists, so called, in the Seminary.

On the 1st of February, 1834, the students resolved to debate publicly the following questions, each by itself: 1st, Ought the people of the slaveholding States to abolish Slavery immediately? 2d, Are the doctrines, tendencies and measures of the American Colonization Society, and the influence of its principal supporters, such as render it worthy of the patronage of the Christian public? The Faculty, alarmed at the bare thought of such a discussion, advised, as strongly as they could without commanding, that it should be indefinitely postponed, representing that they did not wish the Seminary to take either one side or the other, as by so doing it might offend the public mind, which was particularly sensitive on the subject of slavery, and might alienate the support of many of its patrons.

But the students were in earnest, and, on the 4th of February, the debate on the first question began. It lasted nine evenings, of two and a half hours each, and was most emphatically a discussion of facts. Of the disputants, eleven were born and bred in slave States, one was the son of a former slaveholder, and one—a native of Africa—had been a slave, but had purchased his freedom "with a great sum," and had earned enough besides to carry him through the Seminary. For documents, they had a complete set of the African Repository, then, as now, the organ of the American Colonization Society, Colonization pamphlets, the tracts and papers of the Abolitionists, &c., &c. The debate was conducted in an orderly and becoming manner, without ill-feeling or bitter personalities. The first question was unanimously answered in the affirmative, with the exception of four or five, "who hadn't made up their minds," and who therefore did not vote at all. The second question, having been also debated for nine evenings, was decided in the negative, only one man dissenting, but four or five, as before, declining to vote.

The immediate effects of these debates were as follows. On the 10th of March, 1834, an Anti-Slavery Society was formed, having for its President the son of a slaveholder, and an heir to slaves; for its Vice-President, Marius R. Robinson, then of Tennessee, but now of Ohio, and lately editor of *The Anti-Slavery Bugle*; and for its managers, among others, Theodore D. Weld and Henry B. Stanton, of New York—names too well known to require anything beyond their mention here. The object of the Society was thus stated:

"Our object is the immediate emancipation of the whole colored race, within the United States; the emancipation of the slave from the oppression of the master, the emancipation of the free colored man from the oppression of public sentiment, and the elevation of both to an intellectual, moral and political equality with the whites."

In preparing for the debate on the second question, a friend to Colonization became converted to the other side, got dismissed from the Institution, and established a school for the colored people in Cincinnati. Stimulated by his example, and despite the odium which such a proceeding was sure to bring upon them, his fellow-students formed "a large and efficient organization" for the same purpose; "established a Lyceum among them, and lectured three or four evenings a week, on grammar, geography, arithmetic, natural philosophy," &c.; and instituted an evening free-school, to teach reading, which was in operation every week-day evening. To this he added a circulating library and reading-room, and three large Sabbath schools and Bible classes.

So extraordinary an exhibition of high moral convictions and actions could not fail to excite the attention, and draw down the animadversion of a servile press and literature; but the students were not slow nor unable to defend their course, whenever it was needful. The government of the Seminary, however, soon began to feel the outside pressure, and, on the 20th of August, 1834, a report was presented to the Executive Committee and accepted, from a Committee appointed to consider "the proceedings among the students on the subject of slavery," which deemed the discussion of slavery in the Seminary to be dangerous, and closed with the following resolution:

"Resolved, That rules should be adopted, prohibiting the organization, in the Seminary, of any association or society of the students, without the approbation of the Faculty; prohibiting the calling or holding of meetings among the students, without the approbation of the Faculty; prohibiting students from delivering public addresses or lectures, at the Seminary or elsewhere, without the leave of the Faculty; prohibiting public statements or communications to the students, when assembled at their meals, or on ordinary occasions, without the approbation of the Faculty; requiring the Anti-Slavery Society and the Colonization Society of the Seminary to be abolished, and prohibiting any students from acting as members thereof; and prohibiting any student from being absent from the Seminary, at any time, in term time, without the leave of the Faculty, or of such person as they shall designate for that purpose; and providing for discouraging and discountenancing, by all suitable means, such discussions and conduct among the students as are calculated to divert their attention from their studies, excite party animosities, stir up evil passions among themselves or in the community, or involve themselves with the political concerns of the country; also, providing, as in other cases, for the dismissal of any student neglecting to comply with these regulations."

In order to strike at the Anti-Slavery Society, it was thus found necessary, *invita Minerva*, to abolish the Colonization Society at the same time. Action on the report was deferred till all the Faculty should be on hand, but in the meanwhile the report was published.

Early in September, the Board of Trustees met and adopted the report, adding thereto an Order, empowering the Executive Committee "to expel any student from the Seminary, 'whenever they shall think it necessary so to do,' thus making expulsion not consequent upon the violation of law—not a legal penalty—but the exercise of arbitrary power, dictated by the caprice of a body of men who have no intercourse with the students." On the 15th, the laws were promulgated. Most of the students trusted that the Faculty, and especially the President, would arrest their operation, on their return, which the Trustees had not awaited; but when Professor Stowe came back and acquiesced, the majority of the students immediately demanded and obtained regular dismissions from the Seminary. Those absent during the vacation asked dismission as soon as they returned. Every member of the Anti-Slavery Society withdrew, although, in most cases, the sacrifice was great. Many were almost or quite out of funds, or already much in debt, and were obliged to borrow, or to sell their furniture for a song, to enable them to reach home. Bearing in mind that between forty and fifty of them were from four hundred to eight hundred miles from home, we can appreciate, in some measure, the heroism of the sacrifice.

The Order before referred to was particularly intended for Theodore D. Weld, who had taken a prominent part in the debates, and, immediately after its passage, it was moved that he be expelled, because he had introduced abolition into the Seminary, and would endanger its prosperity by remaining a member. While this motion was pending, and while the other students were leaving or had left the Institution, Weld went to the Faculty, and told them he should not ask for his dismission until his case had been settled. After many delays and postponements, the question was finally acted upon, and Weld was exonerated. He was then honorably dismissed, on his application to that effect.

On the 17th of October, the Faculty published a Declaration, of which Nos. 3 and 4 read as follows:

"3. But while associations for free inquiry and for voluntary public action will, within these limits, be approved and encouraged, associations for social public action, too absorbing for health and the most favorable prosecution of study, and bearing upon a divided and excited community, and touching subjects of great national difficulty, and high political interests, and conducted in a manner to offend needlessly public sentiment, and to commit the Seminary and its influences, and this according to the unregulated discretion of the students, and in opposition to the advice of the Faculty, we cannot permit, without betraying the trust reposed in us, and disregarding the laws and usages of all kindred institutions.

"4. In respect to the two Orders, passed by the Trustees, we regard the dissolution of the two societies as called for by the necessities of the case; and the second order we regard as simply vesting the Executive Committee with trustee powers in certain cases, and not intended to interfere with the appropriate duties of the Faculty, or the rights of students."

Towards the close of the year 1834 was issued "Statement of the Reasons which have induced the Students of Lane Seminary to dissolve their Connection with that Institution. Cincinnati, 1834." We make the following extracts:

"Free discussion, being a duty, is consequently a right, and, as such, is inherent and inalienable. It is our right. It was before we entered Lane Seminary: privileges we might and did relinquish; advantages we might and did receive. But this *right* the Institution 'could neither give nor take away.' Theological institutions must of course recognize this immutable principle. Proscription of free discussion is sacrilege! It is boring out the eyes of the soul. It is the robbery of mind. It is the burial of truth. If institutions cannot stand upon this broad footing, let them fall. Better, infinitely better, that the mob demolish every building, or the incendiary wrap them in flames, and the young men be sent home to ask their fathers, 'What is truth?'—to question Nature's million voices—her forests and her hoary mountains—'What is truth?' than that our theological seminaries should become bastiles, our theological students thinkers by *permission*, and the right of free discussion tamed down into a soulless thing of gracious, condescending sufferance.

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"By the right of free discussion, we do not mean that we have the right to employ for that purpose the time appropriated to other duties, nor that we have the right to occupy the public rooms without permission, nor to conduct the discussion otherwise than in the spirit of Christian kindness, nor to suffer preparation for the exercise to interfere with the regular duties of the Institution. But we do mean that, during hours expressly devoted to that object, or during intervals of time unconsumed by other requisitions, we have the *right* to select and investigate in concert, or discuss, subjects of *our own choice.*"

With regard to the Order, which was justly deemed arbitrary and tyrannical, the Statement says:

"Such power lodged in such a body, and thus exercised, is despotism full grown and to the life. The Pope excommunicates only 'when he thinks it necessary so to do.' The Inquisition order to the rack only 'when they think it necessary so to do.' The Divan consign to the bastinado and the bowstring only 'when they think it necessary so to do.' The Star-Chamber and the Council of Ten tortured, banished and brought to the block, only 'when they thought it necessary so to do.' Eighteen hundred thirty-four has nominated a new candidate for the catalogue, and added another star to the constellation. The Executive Committee of Lane Seminary thrust from the Institution 'any student, when they think it necessary so to do.'"

The Statement goes on to prove that the students had not neglected their duties to the Seminary for the discussion of slavery, either in the way of lessons or of respect and obedience to the Faculty; that their debates had not damaged the prosperity of the Seminary, by keeping those away who would otherwise have joined, but that their own expulsion had; that the discussions had been the cause of no ill-feeling or animosity; and that the Anti-Slavery Society was as legitimate as many others to whose establishment no exception had been taken. It says, in conclusion, "We withdraw from Lane Seminary . . . . . because the authorities will allow us no alternative but abandoning the cause of universal liberty and love, or withdrawing from Lane Seminary." This Statement was signed by fifty-one students, several others being unable to sign, because of absence.

A reply was published by the Faculty shortly after. It was designed to show that the discussion of slavery was likely to injure the Seminary, because of the exceeding delicacy of the public mind upon the subject; to complain of the equality with which the students mingled with the colored population of Cincinnati, in utter disregard of the prevailing prejudice against color; and to justify the regulations of debate, conversation, &c., suggested in the report which had proved the Apple of Discord, and which had been sanctioned by the President and Faculty. The names affixed to this Statement were

"LYMAN BEECHER,
THOMAS J. BIGGS,
CALVIN E. STOWE, } *Faculty.*"

And now for the results of the withdrawal. The theological class of 1833–34 had numbered forty; four days after Commencement, 1834, only two had reëntered. The literary class during the same period had numbered sixty, of which only five had reëntered. Sixteen young men arrived to enter, but eight of them refused to after they had learned the course of the government. Of the students who withdrew, the majority went off into the wilderness, to Oberlin College, then just established, on the principle of perfect equality of sex and color—a principle which it maintains to this day. Their accession gave a great impetus to the college, and to it we are indebted, in no small degree, for the continued existence, prosperity and benefits of that noble institution of learning.

Mr. Weld accepted an appointment of the American Anti-Slavery Society as agent for Ohio, at a salary only half as large as was offered him from another quarter; and the historian of America, who shall write after slavery is no more, will record his speeches, lectures and writings among the most effective instrumentalities in the overthrow of that abominable system. It is worth remarking that Dr. Bailey, late editor of *The National Era*, is said to have had his attention first called to the subject of anti-slavery by the action of Mr. Weld and his fellow-students.

Lane Seminary, it is hardly necessary to add, disappointed the hopes of its founders, and not least of its President, who ceased his connection with it somewhere about the year 1842. Its sixth annual report gave the whole number of students as thirty, while the officers numbered twenty-eight! We believe it still exists, though we think that many of our readers will bear of it for the first time; but if there is any one who does not know of the existence of Oberlin, he is indeed ill-posted in the progress of education in America.

Our task is nearly ended. The tale whose simple recital we have given needs no ornament of ours to lend it weight. It carries its own moral, and cannot be too often repeated. It particularly addresses itself to us, for its heroes were students like ourselves. The question of slavery is by no means settled yet. Within these walls, it is true, we are not hampered as were the students whose history we have been considering. The Faculty of Harvard College are wiser than the Faculty of Lane Seminary in 1834; but it is only because they have had the experience of thirty years to make them so. For the change in public sentiment which has taken place within that period, which is visible in the church, the pulpit and the press, is visible in Harvard College also. Because of this change, we have seen the first authorees of the century, the daughter of President Beecher and the wife of Professor Stowe, rise to her high position through an anti-slavery novel; and the pastor of Plymouth Church can draw no greater audiences than when he is announced to speak on the subject of slavery.

We live in comparatively tranquil times. The prejudice against color is fast dying out; the mob law is no longer triumphant, at least in the North; we are free to think, to speak, and to write. These are inestimable privileges. Let us not forget, as we enjoy them, those students of Lane Seminary who helped secure them to us, by braving that prejudice and by suffering from that mob law.

AN AMERICAN APPLE-FROLIC.—That wherein we are about to hasten to the revel awaits us at the door, once and again to be a wagon devoted to the drudgery, now a triumphant car for beauty. Raised only a couple of inches from the snow, a capsize cannot be dangerous; it will accommodate six, eight, nay more persons, for in this cold season the damsels will not object to the additional warmth resulting from close stowage; and then the situation has its charm, whereon silence is discreet. Thick buffalo robes, dressed by painted Indians, amid the Rocky Mountains, and bear skins, trophies of our own prowess in New England forests, are thickly plied above more homely straw. The horses, decorated with gay ribbons, paw the ground impatiently, anticipating the panting rapture of swift motion, and toss their heads that they may be gaddened by the tinkling of the bells. So from the house issue the damsels in a somewhat cumbersome attire, in warm calashes, whence flash such eyes—ah me! it is dangerous to look too earnestly on them: let us rather with tender solicitude aid in ensconcing them amid the furs, like gems in a casket, covering them up so that nought remains visible but their fair faces peeping out from their warm covert. Frequent are the admonitions of the careful elders clustered in the porch, designed to moderate the boisterousness of "us youth" accompanying; many the injunctions to the rustic Phaeton to restrain his ardor, and be heedful of their tender darlings; hearty the responsive vows of that daring youth as he takes his seat, attired somewhat like Crusoe, in shaggy coat, a foxskin cap, with brush gracefully pendent over his left ear, and crimson leggings. He seizes the whip, uselessly symbolical of his functions, for at a slight agitation of the reins the horses bound suddenly forward amid the pretty alarm of the maidens, and fond farewells to the old folks, as though they were bound to the Pole. The anxious parents watch us as we whirl from the yard into outer space, avoiding with nice dexterity collision on the one hand with the Scylla of the haystacks, or on the other a lapse into the slippery Charybdis of the pond. As we vanish from the dim eyes murmuring broken blessings on the happy travellers, they retreat to the snug repose of their elbow-chairs beside the blazing fire, recalling pensively the joys of their own youth, or relapsing into the vague reverie of old age, that is rather a dreamy consciousness of well-being than any determinate thought.

—*Once a Week.*

WORCESTER'S DICTIONARY.

From The Home Journal.

AMONG the noticeable events of the new year is the appearance of a new dictionary which can be relied on as authority in the several particulars of orthography, etymology, orthoepy and definitions. Worcester's Dictionary,* so long promised, so long delayed, is at last a "fixed fact"; and literary men, the world over, may well congratulate themselves on having a standard work which tells the origin, the meaning and the spelling of every word in our vernacular; a book that, unlike all ancient and modern oracles, answers questions in terms that are free from ambiguity and incapable of a double construction. We congratulate the publishers on the completion of their share of this great work; and we congratulate the literary world that the "end of the law" in lexicography is now attainable by every man who cares to possess it. We are, of course, aware that no human work is *permanently* complete, because everything human is subjected to change; and the "progress" which so rapidly sweeps along all sublunary things necessarily leaves even dictionaries and scientific text-books among other antiquated landmarks; but this noble work of Dr. Worcester is so thoroughly brought up to the day, and is so unexceptionably complete and comprehensive in every department and ramification of lexicography, that it is "good" for at least a generation. And even when the future wants of the language may call for incidental improvements and modifications, a very little labor of an editor and a printer will suffice to maintain the standard value of the book. This result is the legitimate consequence of doing work well, independently of crotchets and *isms*, of ignorant prejudice and vain caprice, of ambitious attempts at experimental reform and vain-glorious efforts after personal distinction. Dr. Worcester has confined himself to the proper duties of his undertaking; he has dealt with facts and avoided speculation; and, by adhering to fixed principles, he has developed the true philosophy of the language.

The copiousness of the vocabulary of this dictionary may be inferred from the statement of the publishers—which we accept, of course, without examination—that it contains "twenty thousand words and definitions more than any other English dictionary." The main feature of this enormous increase must necessarily be the new terms introduced by and growing out of the recent progress in art and science—which are of less importance to the general reader than the more practical and popular parts of lexicography. But a dictionary, to be complete, should be like the laws of the land—adapted to the wants of every class, and prepared to meet every contingency. Its proper office is to answer all questions about words, and—unlike the laws of the land—to satisfy every applicant without any exception. In former days people were content to find popular information in a dictionary, and to seek instruction in the more abstract branches of language, in encyclopædias, or wherever else it might be discovered. But the dictionary of modern days takes a much higher rank in the category of labor-saving machines; and this book of Dr. Worcester's, which is altogether the most complete of its kind, really furnishes, in a condensed form, the contents of a library. Such a work is one of the genuine "*improvements* of the age," and it furnishes no slight evidence of the advance of our own country in general knowledge and intellectual cultivation.

The synonymes of Dr. Worcester are a very valuable addition to the dictionary; not only because a classification of synonymous terms, in their appropriate places, is always needed, but because the work is so analytically and thoroughly done. All that was accomplished by Crabb, Carpenter, Fenby and others, in separate volumes, is here not only surpassed in arrangement, but is brought up to a much higher grade of accuracy and simplicity; and as the analysis and comparison are attached to the words in their own places in the vocabulary, the synonymes are always at hand and need no independent seeking. There is a large class of our good writers who would become better writers by a study of Worcester's synonymes. Carelessness in style—which involves carelessness as to the exact meaning of words—is one of the growing faults of the day, and the tendency of the misuse of words by authors of established reputation is directly and rapidly toward the corruption of language. Language is, in fact, the creature of its writers; their usage primarily directs, and finally controls and establishes, both its elements and its construction; and hence, if they are neglectful of their duty, the anomalous state of things ensues, that the court of last resort in philology becomes its own repudiator. Junius, in his day, was ahead of the times. No man before him, and none immediately succeeding him, had such a mastery of style as he. But gradually his example *told* upon his admirers; and in the first half of the nineteenth century, writers who could compare favorably with Junius in mere style were to be found in comparative abundance both in England and America. Certain writers in the London newspapers, in the British Reviews, and occasionally in American periodical literature, attained this point of excellence. But reflecting men among the present host of literati are beginning to see evidences of a retrograde tendency in this very matter of style; and we take the opportunity presented and suggested by the consideration of synonymes to sound a note